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THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE EIGHTH MISSIONARY DEPARTMENT WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO, AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH.

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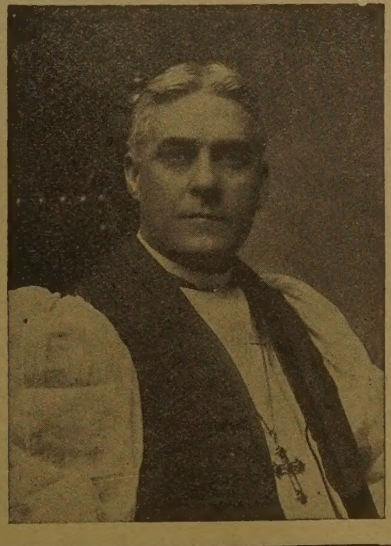
San Francisco, January, 1913.



Bishop Robinson

The Nevada Convocation

The Annual Convocation of the District of Nevada assembled at Trinity Church, Reno, December 6. In many ways the gathering was a notable one. Not only did the annual address of Bishop Robinson indicate that the Church, even with the limited number of workers now in the field, is going ahead steadily, but the vision for the future was encouraging. Since the last meeting it was reported that five new missions had been organized and that one mission had made application to become a parish. The Convocation passed a number of important resolutions dealing with the marriage question, the divorce problem, etc., the texts of some of which will be found below.

The Convocation began its session at 8 o'clock, with a celebration of the Holy Communion. Bishop Robinson was the celebrant, the Rev. Samuel Unsworth assisting.

The morning session convened, after a short meditation. Among those who responded to the roll call were the Revs. Samuel Unsworth, Reno; Hoyt C. Henriques, Battle Mountain; T. E. Bellam, Sparks; L. B. Thomas, Carson; Venerable A. Lester Hazlett, J. W. Gunn, Ely; E. H. Price, Elko; Geo. Gallup, Tonopah, and Kendall Severance.

The Bishop read his address, in which he spoke feelingly of Bishop Whitaker, "the pioneer Christian influence in Nevada," who died since the last meeting of convocation. He reported growth in the Church work carried on, five new missions being established, and three new Church buildings being erected.

Reports were read by the secretary of the district, the Rev. Hoyt E. Henriques, and by the Rev. Lloyd B. Thomas, editor of the *Nevada Churchman* and chairman of the Social Service Commission.

The convocation adopted a suggestion that a committee be appointed, consisting of all the clergy of the district, which shall advocate the passage at the next session of the Legislature of a bill requiring in industry one day's rest in seven.

Lunch was served by the ladies of the Trinity Parish Guild at the parish house.

The afternoon meeting, held at 2 o'clock, listened to the Archdeacon's report, relating his activities in his extensive missionary field. The Rev. Lloyd B. Thomas read a paper on the topic, "Our Social Service Commissions, What They Are Doing and How They May Be Strengthened." The Rev. Kendall Severance conducted the discussion of this paper. The Rev. George Gallup of Tonopah gave a most interesting sketch of the methods of the English Church in conducting missions for the winning of individual souls to allegiance to Jesus Christ. In it he declared that the reason for much of the success of the Christian Science movement was that it induced the people connected with the movement to read the Bible. If members of the Episcopal Church would read the Bible they, too, would experience the same satisfaction. One cannot read the word of God without receiving a blessing.

This paper was discussed by the Rev. T. L. Bellam of Sparks.

The Convocation passed a resolution recommending that in view of the growing importance of Fallon and Winnemucca as developing agricultural centers, the Bishop requested the Board of Missions to increase the amount of money apportioned so that resident missionaries might be maintained in both these places.

Reports were read from the Woman's Auxiliary by Mrs. F. G. Patrick, Mrs. J. M. Fulton, Mrs. Robinson and Mrs. Pickett. Much interest was shown in the work of the auxiliary.

Second Day's Sessions.

Following the early celebration the Convocation opened, with all the clergymen present. The first paper read was that by the Rev. Hoyt Henriques, on "What the Church Can Do in Mining Camps," emphasizing the opportunity of the Church to provide for recreational centers where single men might meet and find clean amusement. The discussion was led by the Rev. E. H. Price. The Rev. J. A. Gunn was heard on "The Economy of Time in Pastoral Work." He said that the clergyman should fulfill more than the traditional duties and should be a leader in the wider and larger affairs of the community.

Bishop Robinson appointed the Rev. L. B. Thomas to represent the district in correspondence with the PACIFIC CHURCHMAN.

The afternoon session began with the passing of the resolution in regard to the certificate of health.

This was followed by the appointment of the Rev. L. B. Thomas as deputy to the General Convention to be held in New York City in October, 1913, with the Rev. Hoyt E. Henriques as provisional deputy. George S. Brown of Reno was appointed as the lay delegate, with J. A. McBride of Elko as provisional lay delegate.

The Rev. S. Unsworth made an address on "Organized Christianity in the Light of Higher Criticism." The Rev. J. B. Price led the discussion. The Rev. L. B. Thomas then introduced the resolution on literature, and this was followed by the reading of a petition of St. Paul's Mission at Elko to be made a self-supporting parish.

A motion was carried in which all the clergymen agreed to pool the expenses of a meeting of convocation so that a session might be held next year.

A vote of thanks was given for the hospitality of Trinity parish, together with thanks to the ladies of the Woman's Guild and the Optimista for the lunch provided for delegates and friends.

Third Day.

The Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco, preached at Trinity Church in the morn-evening, taking as his text, "For the tree beareth her fruit and the fig tree and the olive, do yield their strength."

"Nevada has sent out between the years 1850 and 1896 fourteen hundred million dollars," he declared, "sent it out through the whole world of business; sent it out from her two score mines or so. That is what your state has done for the world."

Father Lathrop went on to point out that Nevada had received no return for this contribution with the exception of the gifts of Mr. Mackay to the state university.

Now Nevada has turned to another page of her development. Her future will be marked by widespread agricultural production from irrigation. To carry out this development settlers are needed.

"You want the finest type of American manhood and womanhood to come into this state," he said, "and be proud to call it home. You want families to grow up under the shade of the trees on your farms. For the first time in her history Nevada appeals and will appeal for homemakers who will make the wilderness blossom; yes, who will make the blossoming wilderness beautiful with scenes of domestic comfort and tranquility—children growing up to youth and then trooping to Reno to get knowledge and culture from their own state university."

In the evening the Rev. J. W. Gunn spoke of the Church's work in Hawaiia and the Rev. George Gallup presented an intimate picture of the typical English parish, showing the influence of the Church upon the community and the individual.

Some of the resolutions passed were as follows:

Resolved, That this convocation expresses in general its approval of the ideas regarding divorce contained in the address of Governor Oddie at Richmond, Va., and further, that this convocation urges that at the coming session of the State Legislature, the present divorce law be amended so as to provide for a residence of one year before coming under the jurisdiction of Nevada courts.

Resolved, That this convocation heartily approves that portion of Bishop Robinson's address in which he refers to the carelessness of many clergymen in the performance of the marriage ceremony, and to the possibility of safeguarding this sacrament by requiring that a certificate of health from some reputable physician accompany the marriage license; and be it further

Resolved, That we, the clergymen of the District of Nevada, pledge ourselves to require such a certificate of health in any case where there is a reasonable doubt in our minds as to the fitness of either party for marriage.

Resolved, That this organization advocate the passage of a law by the next Legislature requiring that such a certificate of health be presented to the county clerk upon application for a license to marry.

Resolved, That the Bishop appoint a committee of two to investigate the amount contributed by Nevada people to the fund for the endowment of the Episcopate, now held by the Diocese of Sacramento, and to secure the proportionate sum due to the District of Nevada.

The Right Rev. Thomas Augustus Jaggar, Bishop in charge of the American Churches in Europe, died at Cannes, France, on December 13th, according to cable advices. Bishop Jaggar was consecrated Bishop of Southern Ohio April 28, 1875, and resigned in 1904. He had been in charge of the European Churches since 1909. He was the sixth Bishop of the American Church in order of precedence and was seventy-three years old.

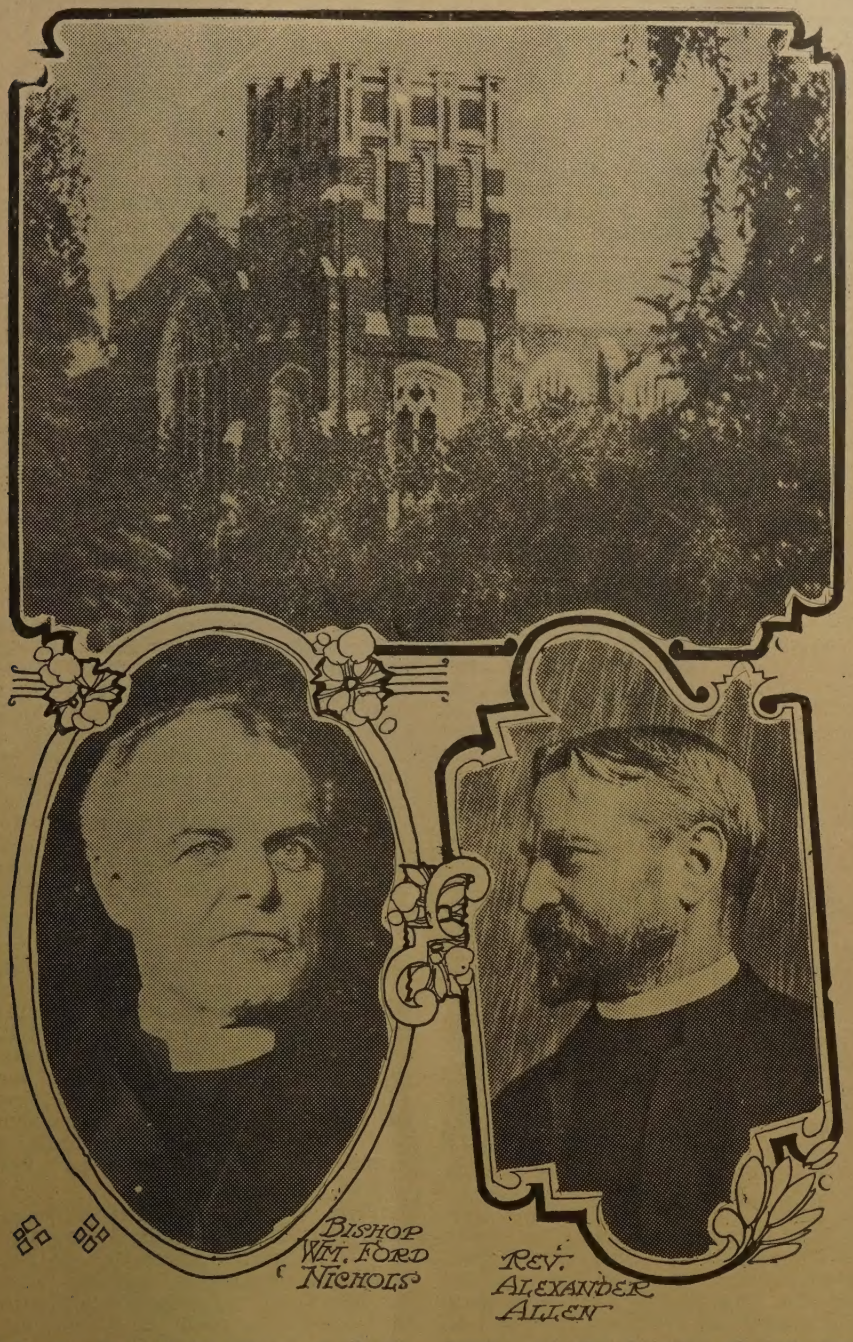
The Rev. W. F. Weeks, rector of Trinity Church, Shelburne, Vt., was elected Bishop Coadjutor of the Diocese of Vermont, on November 13th.

On Sunday, November 24th, the Mission of the Holy Trinity, Tiverton, R. I., celebrated the two hundredth anniversary of the establishing of Church services in that place.

The Rev. Joshua Kimber, widely known throughout the Church for his forty-five years of service in the headquarters of the Domestic and Foreign Missionary Society, died suddenly on Wednesday, December 4th, at his home, No. 26 Gramercy Park, in the seventy-seventh year of his age. He suffered a stroke of paralysis in the morning and died in the evening of the same day.

Opening St. Paul's Church, Oakland

St. Paul's Parish, Oakland, the Rev. Alexander Allen, rector, celebrated the completion of a magnificent new church on Sunday, December 8th, with special services. The Bishop of the Diocese preached at 11 a. m. and at the vesper service at 5 p. m. the pulpit was occupied by the Rev. F. W. Clampett, D. D., rector of Trinity Church, San Francisco. At the 8 o'clock celebration of the Holy Communion the various organizations of the parish were present.



The Church building is reported to represent an outlay of $125,000, all but a comparatively small portion of which has been paid. It is intended to erect a parish house in the near future in order that the various activities of the Church may be carried on, with every possible facility.

The new St. Paul's is one of the most beautiful and richly appointed churches in the Diocese. It is ideally situated at the corner of Bay Place and Montecito Avenue in the Lake Merritt district. It is an impressive building of pure modern English Gothic architecture, designed by William G. McDougall. The frame is of concrete and steel. The exterior of the building is of concrete and red ruffled brick, and the interior of red pressed brick, relieved by columns of white Scofield stone. The floor is of rich red fiber stone, the pews of oak.

Over the baptistry is a high tower equipped for chimes, yet to be donated. In the baptistry is a marble font and over it shines the light from a stained-glass window donated by Mr. and Mrs. F. N. Avery. The floor space of the nave is 40x90 feet and the height from floor to apex is fifty-three feet. The roof is carried on carved wooden trusses of remarkable beauty. There is a small chapel on the south side of the church, having a separate entrance and dimensions of 38x22 feet. On either side of the nave are long ambulatories connecting with the choir rooms, sacristy and other rooms connected with the church.

The chancel window is a huge stained-glass art work in three sections, donated by Mrs. Isaac Requa in memory of her husband. It depicts the resurrection. The white marble altar is erected in memory of the late Rev. Robert Ritchie, who was rector of St. Paul's Parish from 1890 to 1902. The altar rail and memorial pulpit, still to be erected, are also dedicated to the memory of former members of the parish. The Baldichino, over the altar, is a gift from the Chancel Chapter.

The parish, having concluded the erection of its new Church building proper, now is seeking to raise $15,000 for a parish house in connection.

The building committee, which has had charge of the building operations, comprises Brace Hayden, B. A. McAllaster and Theodore F. Dredge.

BROTHERHOOD OF ST. ANDREW.

The Pioneer Colored Chapter of the West.

St. Phillip's Chapter, Los Angeles, is the only colored Chapter of the Brotherhood west of the Missouri River. The nineteen members and the six probationers of this Chapter are doing admirable work under their very efficient Director, Mr. Ernest Russell. They have increased the attendance of men at the services very materially. Recently the Chapter was visited by Mr. S. B. Robinson, the National Council Member for Southern California, and by Mr. Shelby, the National Field Secretary.

Los Angeles Local Assembly.

The annual meeting of the Los Angeles Diocesan Assembly was recently held and the following officers were elected for the ensuing year:

President, Richard B. Kirchhoffer, St. John's, Los Angeles; Chaplain, Rev. C. S. Mook, rector St. Matthew's, Whittier; First Vice-President, Merton Albee, Christ Church, Redondo Beach; District Vice-Presidents, Charles Putnam, St. James, Los Angeles; Stephen Clark, Jr., All Saints', Pasadena; C. A. Matteson, St. Matthias', Whittier; Guy T. Keene, St. Paul's, San Diego. Diocesan Field Secretary, Wm. T. Hadley, St. Paul's, Los Angeles; Recording Secretary, J. R. Coghlan, St. Paul's, Los Angeles; Treasurer, C. J. Walker, St. Luke's, Los Angeles.

With this splendid group of officers, the Assembly cannot fail to have a year of progress and achievement.

The Diocese of Southern Ohio made a second effort to secure a Bishop Coadjutor at a special convention recently, when the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, and president of the Standing Committee, was chosen on the first ballot.

A clergyman who advertised for an organist received the following reply: "Dear Sir—I notice you have a vacancy for an organist and music teacher, either gentleman or lady. Having been both for several years, I beg to apply for position."

The Rev. Harry J. Buxton, who has recently been received by Bishop Morrison and admitted as a candidate for Holy Orders, comes from the ministry of the Methodist Church. He has been licensed as a layreader, licensed to preach sermons of his own composition and placed in charge of Trinity Memorial Church, Mapleton, Trinity, Denison, and St. John's, Vail, Iowa.

Grace Cathedral

A cathedral is the visible embodiment of the Christian ideal of worship. Technically, it is the place of the Bishop's chair; but in these days we do not build cathedrals to accommodate furniture, even though it be in the form of a Bishop's throne.

Grace Cathedral, San Francisco, will be our *Diocesan Church*, a splendid symbol of that unity which makes the scattered Churches one, under the spiritual leadership of the Bishop.

But the Cathedral will be more than a *Diocesan Church*. It will be a *great Temple for Christian worship*, always open, always free, a mother Church for all people, and thus a center of Christian hospitality.

And the Cathedral will have *an extra ecclesiastical function*, for in its outward beauty and inward grandeur it will contribute to the genius of the city of San Francisco, and through its ministry and its message it will help to dignify and ennoble the life of the State.

True to its patronymic, the Cathedral will offer to all men *its ministry of grace*. Up to this temple of our Zion will come men and women, sin sick and weary, seeking *pardon*. Up to this temple will come men and women, sore tempted and tried, looking for *power*. Up to this temple will come men and women in doubt and in sorrow, yearning for *peace*.

May we not hope that, in the glorious calm of its splendid nave, or through the exquisite liturgy of its daily offices, or in the mysterious awe of some solemn eucharist, these waiting souls will find pardon and power, and that peace which is "the calm of an invulernable faith, the repose of a soul set deep in God." God may not visibly dwell in temples made with hands, but in the temple consecrated to His service we do realize anew a consciousness of the Eternal Presence.

I think with joyous anticipation of the *ministry of music* for which, I feel sure, the Cathedral will be known and loved. I know nothing so sublime on earth as the sacred music of our Anglican worship, and the glorious harmonies of the great oratorios. On the sweet familiar strains of simple chant and Psalm, in the grand rapture of the sacrifice of prayer and praise and thanksgiving, or on the mighty music of Handel, and Hadyn and Mendelssohn, the soul will be lifted out of itself into the contemplation of the things of the Spirit. I can still feel the thrill which possessed my soul as a boy, in listening to the music of the exquisite oratorios performed at musical festivals in the cathedrals of England. The ministry of music will fitly supplement the ministry of grace.

But more. From the Cathedral pulpit will ring out *the message of civic and national righteousness*. Its preachers will exalt the ethical ideal of Christ's religion in terms of the practical life of the day. Lectures, sermons and instructions will re-interpret, in terms of modern thought, the faith once for all delivered to the Saints. Doctrine will be expounded as Life. Doubt will be met in terms of Faith and Reason, so that the doubter may learn again to recognize the Perfect Humanity and the Divine Person of our Lord, the Redeemer of the World.

In an age dominated by materialism, in a country not yet settled in its thought, I look to Grace Cathedral to help in arousing men to a new consciousness of God, and in reviving the *social* expression of that consciousness in terms of public worship.

I thank God that its light will not shine alone on Sabbath days. Day by day and every day its candle will shine, its intercessions will go on, its worship will never cease.

Day by day, the music of its bells, flung from its lofty towers, will reach across the hills of the city by the sea, calling men to recognize and to adore the worship of their God. By night its blazing cross, symbol of Love and the world's redemption, will welcome the mariner home, speed the outbound missionary to his splendid task, and speak to every soul within the radius of its gracious light of sacrifice and service, pointing men to that city which hath foundations whose builder and maker is God.

D. C. G.

THE CATHEDRAL IN RELATION TO EDUCATION.

[Substance of a paper read before the Convention of San Jose, held in Calvary Church, Santa Cruz, November 19, by the Rev. David Evans, Rector of All Saints' Parish, Palo Alto.]

After showing, through the figures recently published by Mr. Clement J. Driscoll, Commissioner of the Bureau of Weights and Measures in New York, that the microbe of dishonesty had "infected the business dealings of American commercial firms to a terrible degree, the infection running through the blood of the whole firm, from the very head to the smallest employe, so that there are whole trades and branches of commerce in which fair dealing is practically unknown," the speaker drew the conclusion that the present educational system of the American public school, from which God was left out, must be chiefly responsible for so terrible an indictment. Mr. Driscoll's facts mean simply one thing: that we are literally "weighed in the balance and found wanting."

"It becomes, therefore, the imperative duty of all who believe in God, all professing Christians, all the members of all the Churches, to seriously consider how this nation is to be saved from the premature decay which, creeping through the whole organism of the nation, will soon reach the heart, unless some Phinees intervenes to arrest the coming death.

We have to admit at the same time that Mr. Driscoll's damning statistics touch not only the public school system, *with all religious teaching left out*, but involve the Churches as well, with their wholly *inadequate provision* for the religious instruction of their children, limited to one poor hour a week in the Sunday School, so there is no more useful aspect from which every earnest Protestant, and every enthusiastic Catholic of the Diocese of California can regard the coming cathedral than as a vehicle through which perhaps we may be able to apply sounder principles and better methods to the vital problem of Christian education.

I.—The Cathedral in Relation to the Sunday School.

"The cathedral system will in time group round the diocesan a body of chosen men who will assist him as counsellors in the general administration of the diocese, in all matters, spiritual, charitable and educational. From this innermost circle of special canons we may hope to see the separation of some one gifted, sympathetic, and thoroughly consecrated priest, for the supremely important duty of serving as the 'Angel' or Shepherd of the whole of the Sunday Schools of the diocese. To this work he would devote his whole energy, free from any parish responsibilities or cares, holding exactly the same position as the secretaries of our Missionary Departments. The trouble with our Sunday School commissions and our Board of Christian Education is that they are composed of men, clergy and lay, who are all preoccupied with cares and duties of other kinds, so that they cannot give themselves absolutely, wholly, unreservedly, to planning for this one thing—the conservation of our boys and girls from the wolves of secularism, and their proper education along Christian lines.

Such a general superintendent, having no parish distractions, could easily, if he were the right sort of man, establish close and cordial relations between himself and all of the Sunday Schools in our diocese. He would be a frequent and welcome visitor in all our parishes; he would inspire a certain number of people with his own enthusiasm, and these, realizing for the first time their own responsibility in the matter, would stand behind and with the rector in his efforts to bring up the children of his congregation in the nurture and admonition of the Lord. Much might be done towards developing a healthy *esprit de corps* by arranging for occasional services together of all the Sunday Schools in a certain radius, with public catechizing by the superintendent himself; and lastly an annual examination in the Bible and Prayer Book, the details and particulars of which would of course, for general purposes, require to be carefully considered—would hardly fail to arouse universal interest, if prizes, books or medals stamped with the Arms of the Diocese were to be awarded to those who deserved them.

"And it would add very greatly to the attraction of the prizes if they should be presented at a great annual service in the cathedral by the Bishop of the diocese himself.

II.—Secondary Schools.

"In the second place, the augmented corporate consciousness of the diocese that is bound to come, if the cathedral is to be worthy of its name, will inevitably result in a more general and generous promotion of schools, whose chief motive (as in the flourishing Woodard Foundations in England) shall be to supplement the ordinary curriculum of studies with ample religious instruction and definite Church teaching.

"Here is an opportunity at once for some rich Christian, who knows that he is only a steward under God, to put out a million dollars to splendid interest. Let him build and endow, in affiliation to the cathedral, such a school as St. Nicholas College at Lancing, or St. John's, Hurstpierpoint in Sussex, for the purpose of giving a Christian education, not only to the sons of well-to-do parents who could pay for it, but also to the children of parents in straitened circumstances, to whom through scholarships for merit such an education would be free.

"We know that an anonymous Christian woman soon after the earthquake had a vision of what $50,000 might do to help the Bishop in the work of reconstruction.

"Let us pray that the vision of such an opportunity as this of building and en-

dowing such a school as an appanage of the cathedral may capture the imagination of some Christian 'Abraham,' whose name shall be a household word to future generations, embalmed (as in the old 'Bidding Prayers' of the English universities) in the grateful memory of posterity."

As an illustration of the type of man who would be needed to serve on the Chapter of Cathedral Canons as the tutelary superintendent of the Sunday Schools, the speaker instanced the late Dr. Brewer, founder of St. Matthew's School, San Mateo. Bishop Nichols said of him, at his funeral, "There was nothing diletante about Dr. Brewer's belief in Christian education. He was no spinner of fine theories under the study lamp. No less strongly than he believed in Christian education did he believe that the Church was specially adapted to foster it. It was bolder than we perhaps can realize to fling out the banner of a Church school when he did it. He knew that some colorless name would in some quarters be more politic. But none of these things moved him, and he lived to see in San Mateo, not only his parish well established, but more or less traceable back to his venture of faith, the Church Divinity School and the Armitage Orphanage."

The speaker, in concluding, suggested that as the cathedral more truly than any other great building in the reconstructed city, would be the direct product of the earthquake, there might very felicitously be inscribed on some stone in the structure, the old proverbial hexameter, adapted to the occasion, as follows:

Parturiunt montes, nata est haec summa Cathedra.

Shall the Body Have a Heart?

To the Editor of the Pacific Churchman—You were kind enough to give my article, "Diversities of Gifts—Why Not Use Them?" space in your October issue. Comments from far and near, more favorable than I had hoped, have resulted, and also suggestions that I supplement it with something along the same line. With that encouragement, let me ask the question:

Shall the Body Have a Heart?

The fundamental fact is that the Church is for the whole world and nothing less. Therefore, it must always keep the whole world in perspective. The Church is not the autocrat of the world, but its servant. We could conceive of the world without a Church, but not of the Church without a world. The world is the constant, the Church the variant.

In attempting to reach and minister to the whole world, the Church has undertaken the biggest task conceivable, larger by far than man ever could have planned. But, having undertaken it, she must pursue it with all her wisdom and energies or admit that she is an unfaithful servant. The obvious fact is, that whatever her sentiments or intentions, she cannot, with her present organization and methods, adequately serve the world and open the way for Christ.

The Need of a Heart.

In its spiritual aspect, Christ is the heart of the Church; in its human organization, it has none. The nearest thing to such an organ is the General Convention, which pulsates only once in three years. On these infrequent occasions a vital force or quality may be sent into that organ, and in turn sent out through the system; but oftentimes it must lie dormant for three, six, nine or more years while the body waits and wastes.

It is true that there are diocesan conventions, but they only stimulate from the extremities, and it is a hard and slow process to get their life into the whole body. The application of the hot water bottle is necessary at times as an emergency measure, but it affects the circulation very slightly. On the other hand, if you can get the thing needful into the heart the whole body is at once stimulated. But now the members get very cold and sluggish in their actions because there is so little energy going out from the center. In our various dioceses and parishes we have much of life; good ideas here and there which are proving fruitful, and could be made much more so if we could get them into the circulation. But we are trusting almost entirely to the hot water bottle.

Why Not Give Our Beloved Church a Heart?

We have all the necessary elements for such an organization; they only need to be assembled and co-ordinated. We have laymen such as Mr. Morgan, Mr. Stirling, Mr. Crocker and scores of others who do a world-wide business. As they have already worked for her so efficiently, under the present methods, why should we not enlist their interest and get them to consecrate their energies and wisdom to the better organization of the Church? In our Bishops and other clergy and laity we have all the spiritual elements to give the work the required character of the Church's propaganda. Then why not give the Church a heart which shall gather up all of the forces of nourishment which God and man have put into the world, and let it send them out, beating strong and steady, through the whole body? Or, to change the figure, give the Church a central board, which shall be a clearing house, for all measures and methods which have been found effective anywhere; a board which shall be a bureau of information and a promoter of activities of every sort necessary to the winning of the world to Christ. Let it be composed of our best men and women, who have had training and experience along the lines in which the Church must engage. Let the board be comprehensive, e. g., covering

Missions,
Social Service,
Christian Education,
Parochial Organization,
Evangelism,
College Work,
Boys' Organizations,
Ministry of Healing, etc.

Our present Board of Missions could be merged into this as a sub-committee of the whole, there being also sub-committees covering the other departments suggested.

With certain modifications, the Standard Oil Corporation, on the one hand, the Roman Catholic Church on the other, furnish a ready model. Each of these does a world-wide business, and they are perhaps the two most successful in the work they undertake. This is due chiefly to the fact that they both have a survey of the world, and an organized system designed to handle the needs, thoroughly and far-sightedly. In the case of the secular corporation, the central office has the whole field with its present requirements and future possibilities on file; it sends out life, information and energy to the farthest extremity. It does business year by year, not according to preconceived ideas or time-worn methods, but according to needs present and prospective. Much the same may be said of the Roman Church, only it fails because, unlike the former corporation, it holds too firmly to the past and does not keep pace with the world and adapt itself readily to new conditions.

A Humiliating Contrast.

I have already spoken of the intermittent action of the heart as represented by the general convention, and of the only other stimulation of the body being from the extremities, such as our diocesan conventions; is there any wonder, therefore, when we compare such functioning with the well organized and articulated systems cited, that our Church makes such slow progress? Could anyone imagine the Standard Oil Corporation so tied up by ancient forms and rules that it could take important action vitally affecting its life only once in three, six, nine, twelve or more years? Meanwhile, letting precious opportunities slip by? Could anyone imagine it allowing local agencies and departments such freedom or license that they might run the business largely to suit themselves? Could anyone imagine it leaving the units to shift for themselves, only giving them a prod now and then to "pay up" in support of the central body? Any reasonable person, with ordinary common sense, would say to all of these queries that such a condition would be ridiculous and absurd. Yet the very things which would be thus characterized in one world-wide organization we accept without question or comment in another, the Church, which has the biggest and hardest job of them all.

One of the reasons why the average man of the world does not take the Church seriously is because so many of her methods make him smile; he is not impressed by her organization and operations. Comparing the way she goes about her work with the way he has been taught that work of importance and moment should be done, it looks too childlike and effeminate. It is like trying to dig a Panama Canal with a spoon, when we might use a steam shovel. It is like trying to assault the well-entranched enemy with a few loosely related skirmishers, when we might move upon them "like a mighty army."

In view of the limitations under which we labor and all the possibilities which lie at our very hands, shall we remain so somnolent as to be deaf to the Advent cry, "It is high time to wake out of sleep?" At the coming diocesan convention why not memorialize the General Convention to give the Body a Heart?

CLIFTON MACON.

THE PACIFIC CHURCHMAN.

Is there any one in the parish who is not a subscriber to this excellent paper published by the Diocese of California and in the interests of the Church in the Eighth Missionary Department? No one who has a real interest in his Church will do without it. The subscription is only $1.00 a year. Address F. T. Foster, 342 Howard street, San Francisco, or speak to your minister about it. Last year there were thirty-three subscribers in Merced. By this time there should be double the number.—*The Merced Churchman.*

Some World Circuit Saunterings

XVI.

Jaffa and Its "Perils in the Sea"—Syracuse—Biserta—Marseilles.

"They that go down to the sea," after such a storm as visited us at Jerusalem Easter afternoon and night, are apt to find that they must wait at Jaffa before they can be "in ships." And so when after an early start Easter Monday morning on the train, we reached Jaffa we found that exposed and rocky waterfront in most realistic exhibit of the Psalmist's "stormy wind which lifteth up the waves thereof." And though a day's detention in a crowded little hotel—Hardegg again our host at the "Jerusalem Hotel," room "Maria"—is not in itself especially interesting, still as we looked out beyond the rocks pounded by the angry waters, at some seven steamers waiting until their passengers could be safely taken to them in the small boats, we could well reflect that on *terra firma* we were probably in a more composed frame of mind than those aboard, to wait and reflect upon the Psalmist's graphic touch of the motion of the ship as "they reel to and fro and stagger like a drunken man and are at their wit's end." Unwarily strolling along the water front and supposing that the off side of the street was out of reach of the spray, several of our party came near being drenched by huge waves as they dashed their waters far over the bulkhead. But the fascination of the scene was like that which draws San Franciscans to the Cliff House after a great storm on the ocean. And the next day, though the waters had considerably subsided, in the small boats which took us and our luggage to our steamer, the heights and hollows of the waves oftentimes hid from sight of each other boat loads that were less than a hundred yards apart, and again of some of the timid ones perhaps there was a suggestion that "they are carried up to the heaven and down again to the deep; their soul melteth away because of the trouble." However, the agile and experienced boatmen, with their oar-rhythm singing, are quite assuring and even at that critical moment when with the upward heave of a wave they seize the instant and only opportunity to effect the over heave of the passengers to the steps on the ship's side, they give a trusty feeling to their deft handling. One boat's load, indeed, containing a number of elderly people and one cripple was threatened with grave peril of being swamped by being caught under the guard of the steps with the upward lift of a wave, but an alert boatman quickly saw the danger and brought all his strength to bear, just in the nick of time pushed the gunwale of the boat out from under the guard and was obliged himself to fall overboard to do it, though of course at home in the water and soon aboard again. The experience was all in contrast with our previous debarkation at Jaffa when the water was so calm that the boatmen rowed us between the jagged reefs just off shore, to which now they gave the widest berth possible. I have dwelt upon this experience because it shows that the repute of this landing place, while it is by no means without some justification for "thrills," need not deter anyone, for it has no doubt influenced tourists to leave this trip out of their itinerary. Some day, when present conditions of government are superseded or enlightened, a breakwater may make it less strenuous; in the meantime the experience safely passed is one of the sort that ministers rather to the traveller's pride of having something out of the usual happen.

Our "sight-seeing" at Jaffa was when we were tarrying there on our way to Jerusalem, but we have reserved more specific reference to it until this account of our return from Jerusalem. Jaffa has much history and even a mythical period, Andromeda in the legend having been chained to rocks here that she might be devoursed by a huge sea monster, but having escaped through the deliverance effected by Perseus. In the Bible it is especially associated with Jonah and St. Peter and Dorcas. And the ninth and tenth chapters of the Book of Acts are read with new zest as one visits Jaffa. This is not so much from any certainty as to the points to which the visitor is taken, associated by tradition with the Bible narrative, though the house shown as on the site of Simon the tanner's, with whom St. Peter "tarried many days," is certainly very much "by the sea side," near the *Fanar*, or light house. The site of the house of *Tabitha*, or Dorcas, and her rock-tomb and other *memorabilia* of her are held in honor in the Russian settlement. But one realizes that he is in the town, somewhere in which St. Peter had his vision of the world-wide mission of the Church to the Gentiles, as revealed to him in "a certain vessel descending as it were a great sheet, let down by four corners upon the earth," and which led to his reception of Cornelius the Gentile centurion, whose messengers from Caesarea were waiting at the gate of Simon's house, even when the vision on the housetop was vouchsafed St. Peter. As this new angle of world-federation in Christ dawned upon one like St. Peter, who had all the exclusive pride of the Jew, and so revolutionized the whole attitude of the man, it was singularly suggestive that it should take place in a centre like Joppa for two reasons. First Joppa, though having stirring chapters of history of strife for possession between Jew and Gentile had continued violently Jewish, and was itself to symbolize the "one blood of all nations" in Christ Jesus as both in resident population and thronging tourists, it has taken on so much of a cosmopolitan character. And next it so well illustrates by its very shore-site the great change that came over the mind of Judaism as a whole in its conception of the symbolism of the sea in the world distribution of religion. Dr. George Adam Smith has pointed out that the general tenor of the Old Testament is that the sea is a barrier, a horizon and not a highway. "Ye shall have the Great Sea for a border" (Numbers 34:6). The Hebrew name for the West is *the Sea.* At the very limit of the Sea then was St. Peter's vision as if typically breaking over that, too, for the fuller realization and glory of Israel. The very song of the Psalmist was to have a new world-interpretation. "Thy way is in the sea and Thy paths in the great waters and Thy footsteps are not known," as another "Hebrew of the Hebrews," St. Paul, a little later was to show in his missionary journeys extending over those same waters that the sea was no longer to be the bar but the bringer to the world of the religion of the true Prophet, Priest and King, Christ Jesus, as one Who literally walked upon the waters. Jaffa by the sea side then was most suggestively the spot for St. Peter's widened vision for the world.

Once safely aboard the steamer, "Kosseir," originally a Khedive's Private Yacht, we were soon on our way to Port Said, which we reached in the early morning. There was something of a rush for the railroad station as we had little time to make connections with the morning train for Alexandria, and we passed Doctor, Custom House, and the usual questions of age and accounting for our pilgrimage in rather a fidget. And with an exhilarating uncertainty as to the exact hour of the sailing of the "Prince Heinrich" from Alexandria—having been informed of *two* distinct hours far apart—we were not sure whether we would be able to connect with her, until we received an assuring telegram *en route.* We were now in some measure "doubling on our tracks," having before passed through the general region of the railway journey and having seen something of Alexandria as told in the story of former "Saunterings."

The first stopping place of the "Prince Heinrich" was Syracuse where St. Paul spent three days from the "ship of Alexandria" on which he was journeying toward Rome after his shipwreck. The ruins of the Greek and Roman theatres, the *Latomiae*, or Quarries, the "Whispering Gallery" grotto known as the "Ear of Dionysius" once used as a prison when it is said the talk of the prisoners could be easily overheard; the Cathedral on the site of an ancient Temple of Minerva all made one wish he could remember more from his college classics, while obliged to have a mind somewhat alert for the passing hour in order to avoid having the thrifty Syracusans unload uncurrent coins upon him in making change.

Next we dropped anchor at a new French naval station in North Africa, Biserta. Our German vessel was not admitted to the inner harbor, and that and strict precautions against photographing seemed to be in evidence of the sensitiveness of the Great Nations to any "spying

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out" of their naval or military stations. We could see grim looking warships in the distance and there was enough to show how the "Powers" are all watching opportunities to establish themselves around the Mediterranean. Biserta in Tunis is only about a hundred miles from the site of that ancient Hippo of which the great Augustine was the Bishop and one wished that he might when so near, visit the spot. But our course next lay directly for Marseilles and as the coast of North Africa receded from our view we could only reflect upon the contrast between the stirring life in all that region in the time of St. Augustine and the deadness so far as Christianity is concerned, not to say in other things, that is so characteristic of it now. Are they not right who find one cause of it in its lack of missionary spirit?

I have heard of an ecclesiastic on a ship entering a harbor when a heavy low fog compelled the captain to slowly and cautiously feel his way, who impatiently looked to the clear sky above and asked, "Why should we poke along in this way? See how clear the sky is." The ready skipper at once replied, "Just now we are not going that way." We had no fog and were glad to have leisurely opportunity to scan the surroundings, but the last part of finding our dockage at Marseilles was with very deliberate headway, and expedition of passing the Custom House on the wharf was in inverse ratio to the noise and general hubbub. In that picturesque harbor of which Dumas' pen has been so graphic, of course, one of the first objects of interest is the *Chateau d'If* of *Monte Cristo*, that "gloomy fortress, which has for more than 300 years furnished for so many wild legends, and that seemed to Dantes like a scaffold to a malefactor." We had an excellent view of it and leaving our good ship at Marseilles our memorable voyagings closed that part of our world-circuit in the Mediterranean with our earnest thanksgiving for their edification and their safety and a new sense of the meaning to the old Scriptural world that "the sea is His and He made it."

WILLIAM F. NICHOLS.

Amongst the numerous activities in the Anglican Church is the Women Church Workers' Committee, which has its headquarters in London. The object of this organization is to extend hospitality to church people visiting England from overseas, and to afford them an opportunity of becoming personally acquainted with the various branches of work carried on by the Church and incidentally of meeting active Church people who are directing such schemes.

This London committee has representatives in various parts of the world whose duty it is to pass on Church friends resident in their locality to the London office.

Lately a center has been found in San Francisco to be directed by a committee composed of the following ladies: Mrs. Carnegie Ross, president, British Consulate-General, San Francisco; Mrs. Hains, Mrs. Sherman and Mrs. Stoney.

The committee will be pleased to receive inquiries with regard to this scheme and will be glad to give letters of introduction to any Church woman who would like to make use of it.

Phones Sutter 496 C 3211

Dr. Norman D. Kelley

DENTIST

Lathrop Building *Union Square* — **275 Post Street** *San Francisco*

THE KINGDOM.

A portion of a sermon preached recently at St. John's Church, Marysville, by the Rector, the Rev. Fletcher Cook:

The kingdom of God is supposed to be made up of the persons who have been baptized in the name of the Trinity. Those persons compose the universal or Catholic Church. We are made members of the church by baptism.

But the real church of Jesus Christ is made up of His spiritual children. His spiritual children are those people who are living according to the teachings, the principles of Christ. Those principles are, forgiveness, kindness, sympathy, charity, gentleness, goodness, humility, patience, love. They are the real children of God. In the horrible Titanic disaster the effort was to save the people, and it was not asked what religion they had, or who they were.

The things that have divided the church are the unnecessaries. Never has there been a saving principle that has wrecked the kingdom. Every denomination holds to the verities. Opinions and not principles separate us.

Then the church has not kept pace with the civilization it brought about. The church fought scientific progress in the days preceding this century. Thinking men wearied of the everlasting domination of unthinking theologians. Criticism of everything except religious thought was welcomed by religionists, but the teachings of the church were infallible. It was either an infallible Bible or an infallible church council.

Astronomy, geology, agriculture, chemistry, surgery, medicine, art, music, education, science, in every way advanced at a speed immeasurable, while the church tried to hold on to the old teachings.

Things got out of joint and men let go the church because the light and truth of science and nature are God's truth. The church must get hold of all the truth and let go of the things that do not count in the battle of life.

The preacher must preach the things that a man needs every day in his struggles for bread and clothes and light. Candles are not as valuable as men. Incense is not as precious as prayer. Collections are not as good vehicles of prayer as a silent cry to heaven. The soul of man takes hold of God in the breath while the world is struggling to be born. We live in a grand new world every morning. So God is new to us each night. Our religion must keep pace with the wireless thought of infinite existence. The time will come when some of us, many of us, will sing without words, worship without prayers, serve without images, because God is a spirit and they that worship Him, must worship Him in spirit and in truth.

O, God, let in the light!

What a grand, glorious picture was that of Mrs. Strauss standing by her man as the great ship sank with them. In life here and hereafter, shoulder to shoulder, hand to hand, heart to heart, soul to soul, spirit to spirit, on and on through the unending times, God's children were those Jewish people. The time was when the teachers of the church of the gentle Nazarene put to death such men and women as I here refer to. Thank the God of our fathers, the God of all of us, the Master, never sanctioned cruelty, persecution, unkindness, meanness. He was great and gentle as the universe is wide, and full of the sweet breath of Jehovah.

There's a wideness in God's mercy, like the wideness of the sea.

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From the Editor's Desk

The missions held by the Rev. Fathers Huntington and Officer in Los Angeles, Oakland and San Francisco are reported as having been most successful from every standpoint. We were surprised, though, that we did not note a more general attendance on the part of members of other parishes at the services held at the Church of the Advent, San Francisco.

The editor desires to give notice again that he cannot guarantee the publication of matter submitted by regular correspondents and others which is received by him after the twentieth of the month. Occasionally items received as late as the twenty-second are used, but this is the exception rather than the rule. The demand of subscribers that the paper be placed in their hands as near the first of the month as possible has forced us to make this hard and fast regulation.

Just as there seems to be a good prospect for peace in the Balkan war, we seem likely to become engaged in some unpleasantness with Mexico. Nevertheless, there appears to be a need for drastic action to prevent a continuation of the atrocities which have characterized the actions of the lawless since Madero triumphed and the Diaz rule was overthrown. Diaz may have been a tyrant or a demagogue, but he certainly knew how to hold his subjects in subjection, as witnessed by his long tenure.

The Church which has largely assumed the "liberal" attitude towards dancing of the harmless sort, indulged in at many of the social gatherings in the several parishes, should be the first to frown on the "raging" twists and squirms of present day tendency. They are bad enough on the stage, but they should be absolutely suppressed elsewhere as demoralizing to our young people. The reported action of Dean Hicks of Spokane in stopping this sort of dancing during a charity bazaar recently is to be commended.

The *Los Angeles Times* in an item headed, "A Golden Voice," has this to say of the reading of Bishop Johnson:

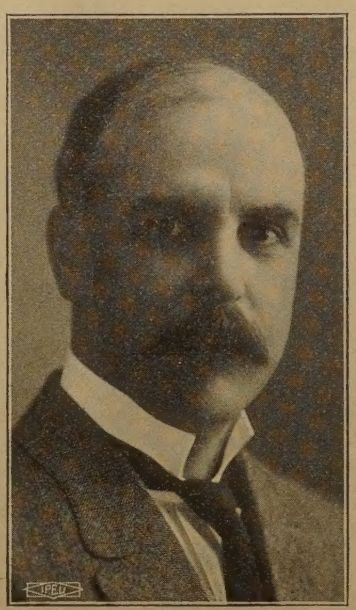
"Reading as an art is charmingly emphasized by Bishop Johnson of the Episcopal Diocese of Los Angeles. His voice is so beautifully modulated, so rich and sympathetic in quality and so distinct in enunciation that to hear him read is like listening to music. In addition to this, his own clear understanding of the text is so vivid and far-reaching that, without adding a word to what he reads, he gives its significance a wonderful interpretation."

Mayor Rolph has proven himself a hard working executive. Since he took hold of the reins of government in San Francisco his own home has seen but little of him. He seems to have his hand upon the throttle every minute, and while some may be prone to criticize a move here or there, it must be remembered that there was and is much to be done in the reconstructed metropolis of the Pacific Coast. The mayor has recently returned from a trip to Washington in connection with the city's water problem, since which time he has been actively engaged in campaigning for the bond issues.

The mayor is also constantly in consultation in connection with the plans for the Panama-Pacific Exposition. As we go to press arrangements have been made for the celebrating of the opening of the administration building on the fair site. Two years from now the attention of the world will be centered upon us, and the mammoth exhibition will be, if all goes well, about to open its doors.

There has been a good deal said in these columns about the preaching of the pure gospel by our clergy. There is much more that could be and perhaps ought to be said. Let us, however, note the words of William Lyons Phelps, Professor of English at Yale, as quoted in an eastern paper:

"The main difficulty with the church today is that the people in the pews do not have the Gospel preached to them. The hungry sheep look up and are not fed. The tremendous strength of the Roman Catholic Church lies in its fidelity to principle, in its religious vitality and in its hatred of compromise. It should be an object lesson to all protestant min-



Mayor Rolph.

isters. They ought to learn that the chief duty of a preacher is to hold forth Christianity and not discourse on sanitation, political economy or literature. People everywhere are eager for the Gospel, and always respond to it when it is convincingly set forth, whether by men like Phillips Brooks or men like Billy Sunday. The protestant clergy are afraid to preach Christianity, partly because they do not believe in it and partly because they are afraid it won't 'draw.' As a matter of fact, the ungodly respect heartily a Christian minister who is absolutely sincere and who confines his sermons to religion, and they despise a vacillating and worldly minded pastor who seems to apologize for his religion and substitutes lectures on politics and socialism for the preaching of the Gospel."

Clergymen are divided on the question, "Who may receive the Holy Communion at our altars"? There has been a great deal said and written, pro and con, about the matter, and now there has come after some debate a decision from the Lower House of Canterbury. We will quote below from the article in the *Living Church* about the question and trust that some of our readers will see fit to write us about it:

"'And there shall none be admitted to the Holy Communion until such time as he be Confirmed, or be ready and desirous to be Confirmed.' On the face of it, the interpretation appears to be clear —that nobody shall be permitted to receive Holy Communion at our altars 'until such time as he be Confirmed, or be ready and desirous to be Confirmed.' But there has been an apparently increasing tendency to give to the rubric the force of applying only to Churchmen, permitting other Christian people to communicate without restriction. This newer interpretation is commended rather by the dignity of those who have propounded it than by the force of logic with which it is propounded, and even some of our most eminent Bishops have been known to interpolate in the Church's Order for Holy Communion a verbal invitation to all who love the Lord Jesus Christ to make their communion at our altars.

We desire in this connection to point to the debate on the subject in the Lower House of Canterbury. It was proposed to add to the familiar rubric a clause providing for a further exception to the rule requiring Confirmation, 'on the ground of some special reason approved by the Ordinary.' Every speaker quoted during the debate appears to have recognized that the present rubric is of universal application and that exceptions to it could only be made lawfully by altering the rubric. Those who wished to make the exceptions that some even of our most respected Bishops are accustomed to make upon their own sole authority, recognized that to do it lawfully they must amend the rubric. They did not even ask that a general permission for any and everybody who may 'love the Lord Jesus Christ' be given, but only that the Ordinary, not the celebrant, might be permitted to make exceptions for 'special reason.' And by an emphatic vote (70 to 131) this proposition was negatived. As a result of the debate, the following appears to be established:

"(a) That with practical unanimity the Lower House of the Canterbury Convocation considers that none but those described in the rubric may lawfully be invited to receive Holy Communion at our altars.

"(b) That by nearly a two-thirds vote they refused to give even the ordinary permission to grant exceptions.

"Unless American Churchmen are able to show that the Lower House of Canterbury Convocation is wrong in both these positions, it follows that Bishops or others who interpolate general invitations to unconfirmed persons to receive Holy Communion are violating the law of the Church and exceeding their authority. That they have no desire to do either of these things we are entirely convinced. We may hope that the practice will therefore be stopped, and that we shall hear no more of the curious proposition that the Church refuses to communicate her own children unless they be confirmed but is willing to waive that requirement for others, thus putting a premium upon schism and holding that an unconfirmed sectarian is better fitted for the highest privilege in the Church than an unconfirmed Churchman."

The Diocese of West Texas has petitioned the Board of Missions to increase its apportionment for the next fiscal year by $500, and to make a similar increase each year until the amount of the apportionment asked from the diocese at least equals the amount of the appropriation made to it. This action has been taken in spite of the fact that West Texas is still very near the frontier. The diocese wants, even in the days when it is struggling to lay foundations, to give at least as much as it receives.

Tempora et Mores

AN INDEPENDENT SURVEY.

Mediaevalism.

It is a fairly well-known fact that two monks—or perhaps it were more accurate to describe them as friars—of "The Protestant Episcopal Church in the United States of America" have been holding Missions in the state of California. The fact that the Bishops concerned allowed them to do this calls to mind a tale to the effect that many years ago the Bishop of Maryland expelled the Order of the Holy Cross from his Diocese. I do not at all vouch for this tale, but it is true in the sense of illustrating what might have happened in some parts of the Church in those days. Our little world has changed, though even yet the Fathers would not be any too safe in some quarters. The spectacle of friar-monks in white habits singing Gospel hymns and preaching the purest love of the Saviour instead of the anticipated diatribes on "ritualism," etc., was something whose significance some people were not able to grasp. It doesn't altogether fit in with what popular prejudice has attached to the Catholic Religion, does it? Well, not exactly. Even a certain learned priest is reported to have advised some lay people who asked him about the Missions: "Huh! What do you want to go there for? Nothing but a lot of old thirteenth century stuff"! Yes—a "lot of old thirteenth century stuff"; but it also dated back to the first century, and to Calvary of Judea. There is a mediaevalism for which no one has less respect than Dominic; but there was also a mediaevalism which had to do with the love of God; and there is also a "mediaevalism" of the present day which consists in a worship of the reign of King Edward the Sixth and the Commonwealth, and in an inability or unwillingness to cease from controversy with men of straw long since burned at the stake by those whose religion is in touch with reality past, present, and future. This will partly explain why, as a matter of course, the very clergy who needed it most never went near the Missions. At first sight it sometimes seems queer that God should have so constituted us that we rebel against the very things physical and spiritual which we most need; but a little reflection will make it clear why this is so.

Localisms.

Reference to localisms of time calls to mind localisms of space, et al. Dominic is no doubt quite stupid—at least as stupid as his brethren that are in the world—and so it was not until he was writing these lines that the localism of the present legal title of the Church dawned upon him a little more fully than it ever had before. No doubt our Colonial Fathers (of comprehensiveizing memory) intended that the Church which they dubbed protestant "in the United States of America" should be "protestant" everywhere; and General Convention has so far insisted that the protestant title be retained even in foreign countries where it is well known that the Church which bears "protestant" in its title is commonly supposed to be the same thing as "The Infidel Episcopal Church." Quite true, and perhaps it is just as well that Convention has so done, for their action will help some of the modern mediaevalists at home to realize the absurdity of a title which flatly contradicts the language of the Creed. I am a long time in coming to the point, but it is this: we may take a little comfort in the fact that a strict reading of "our present legal title" (what a blessed phrase!) is capable of giving us the deduction that the title really only declares the Church to be protestant "*in the United States of America.*" The framers of the title never meant that, of course; but neither did they mean what most people understand by the word "protestant." And so one has just as much right to dig out of the title the claim that the Church is named "protestant" only in this country and may elsewhere call itself what it will without "permission" from anybody, as others have to claim that the Colonial Church really meant to call itself "non-Catholic." It is simply inconceivable that a sober and learned Convention, even in Whig-Colonial days, should have thought itself competent to write a title intended to contradict the Catholic Creed which it professed at the very time of writing; and yet this is the very thing which Church writers who are "protestant" in the popular sense of that term, ask us to believe that they did intend to do. According to them the titlepage not only has more authority than the Creed, but actually contradicts the plain sense thereof. Is it not strange that men of supposed learning can argue that way? They could not do it were not their minds localized in time, space, sympathy, atmosphere, knowledge and vision. Perhaps that seems rather rough language; but ask yourself whether truth and what is popularly termed "charity" are necessarily compatible, and then think over the whole matter. Perhaps these words, while not pleasant, are at least an approach to the truth! This whole matter is very ably dealt with in the Living Church editorial (Dec. 14) on "Prayer Book Papers No. 7." There is also a fine article in the correspondencse columns of the same issue under that title. Again, there is given on the same page a delightful sign board of a congregation of Moravian Brethren, which some of the P. E. brethren might copy. And again, a fine letter on the social consciousness of the Church to be commended to a certain Bishop.

Cerberus.

I had a letter from a priest the other day which has some bearing on the things we have been discussing. He says:

"The world is not yet ready for the Catholic Faith. There are any number of reasons for this. For one, there is the prejudice of ignorant protestants. What is more difficult to deal with than prejudice? Then there is the opposition of a spurious Catholicism, i. e., Romanism. And what is harder to combat than organized, and sometimes malicious, opposition? And finally (while there are several other things,—but three are enough), there is the universal indifference of those who, for various reasons, do not care to hear the *plain* truth. And what is there more discouraging with which to deal than human indifference? Can you find a more difficult trinity with which to contend than ignorant prejudice, persistent opposition, and worldly indifference? Are not these the three things with which our Lord had to deal? But the fact that He did contend with, and, to a certain extent at least, overcome them should encourage us to keep up the fight."

The Celibate.

Well, well, this column is getting altogether too serious. So we tell a little love story. It comes from the daily press, so one cannot vouch for its truth; but it bears on something which has been a source of musing in many minds wondering why:

"The report of the English divorce commission has brought to light a pathetic romance in the life of the good bishop of London, Dr. Winnington Ingram, which explains why he flatly declined to accept a seat on the divorce commission. He refused because, as he said with a smile: 'I know nothing of the joys and sorrows of matrimony, but if things had been otherwise—' And the bishop looked very sad.

"He was thinking of his love story. Years ago, when he was bishop of Stepney, he fell in love with Lady Cynthia Duncombe, one of the beautiful daughters of the Earl of Nevershame. Lady Cynthia's two sisters were typical society girls. One of them, the most beautiful woman in all England, married the Duke of Leinster and died of consumption. The other is the still lovely Lady Helen Vincent. Lady Cynthia was, in the old days, given to good works and she met and admired the hard working bishop who was so adored by the rough element in the east end of London. In a short time the couple were engaged and the bishop was blissfully happy. Then it gradually began to dawn on Lady Cynthia that she longed for the social world and that she would not be able to face the life of the wife of an east end bishop. The climax came when the bishop asked the clergy to pray for the divine blessing on his coming marriage. Lady Cynthia immediately broke the engagement and incidentally broke the heart of the good bishop. Later on she married a soldier and is now known as Lady Cynthia Graham."

In the eyes of the world she "made a good match"—*but?*

DOMINIC.

At least two members of China's new Cabinet are graduates of St. John's University, Shanghai. Dr. Alfred Sze is Minister of Communications, and Dr. W. W. Yen is Vice-Minister of Foreign Affairs. Dr. Sze, after completing his course at St. John's, came to this country and studied at Cornell. He revisited the United States in 1906 as secretary of the commission sent to study social and industrial conditions. Dr. Yen also came to this country to complete his education and took his degree at Kenyon College. He is the son of the late Y. K. Yen, and is himself an ardent Churchman. He is the editor of the Standard Chinese-English Dictionary, and for about two years was secretary of the Chinese Legation in Washington.

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DIOCESE OF LOS ANGELES.

Rt. Rev. J. H. Johnson, D.D., Bishop.

A handsome set of violet hangings was presented to Holy Trinity Church, Alhambra, by Mrs. F. D. Simons, on December 1st.

Plans are being prepared for the alteration and enlargement of St. James' Church, Los Angeles.

The Rev. G. R. Messias has taken charge of St. Paul's Church, Ventura. In addition he will look after the work at Santa Paula and Oxnard.

The Rev. O. St. John Scott has taken up his residence as missionary at Inglewood.

Rev. Malcolm Taylor, rector of St. Thomas's Church, Taunton, has been called to the rectorship of St. John's Church, Los Angeles, Cal. St. John's is a large parish, with over 700 communicants and has one of the largest Sunday schools on the Pacific Coast.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

On Thursday evening, December 5th, a dinner was given to the men of St. John's Parish, Seattle (Rev. Maurice J. Bywater, rector), in the new Guild Hall. The guests of honor were Bishop Keator and Rev. Herbert H. Gowen, D.D., rector of Trinity, Seattle. The hostesses were members of the Guilds. The Bishop spoke on "The Future of St. Johns." Dr. Gowen spoke pointedly and practically on the "Use and Benefits of a Men's Club for the Parish." Mr. Walter B. Beals spoke to "The Law and The Gospel," and Mr. Paul Dean responded to "The Spirit of the Parish." Mr. Sam T. Hills spoke to "Credits In and Out of Church." Mr. Wm. Irons, treasurer of the parish, responded to "A Wee Bit o' Everything." The Senior Warden, Mr. Ryan, gave the toast, "The Ladies of the Parish and the Guilds," which was responded to applausively with a rising vote of all the men present in honor of the hostesses of the evening. Dr. G. M. Brown told of "The Practical Side of a Physician's Life," remarking the wonderful, though unheralded success of medical science in making the Panama Canal and Zone possible by the elimination of yellow fever. Mr. Joseph Harris, one of the Senior Vestrymen of St. John's, responded in an exceedingly witty and entertaining manner to "The Parish From All Sides." Dr. D. B. Lyon, vestryman, spoke of "Growth," giving most encouraging data and comparisons. Professor Diggett played a selection of old time melodies. The banquet was brought to a close with the singing of "Auld Lang Syne," in which the hostesses joined hands. One of the striking events of the occasion happened at the close of Bishop Keator's fine address, when the forty-five men present sprang to their feet and enthusiastically sang "For He's a Jolly Good Fellow." During the present rectorate of sixteen months the Bishop has visited the parish five times, twice for Confirmation, and once for instituting the rector, once to an important business meeting, and on this last occasion helping the rector and vestry in the formation of one of the largest parochial clubs for men in the Diocese. Twenty-six new names were added at this meeting.

DIOCESE OF OREGON.

Rt. Rev. C. Scadding, D.D., Bishop.

The Rev. C. W. Robinson of Oregon City has been appointed to the additional charge of Milwaukie.

The Rev. Edmund T. Simpson, priest in charge of St. Mark's, Hood River, Oregon, has resigned, to take effect January 1st.

Bishop Moreland.

Bishop Scadding has recently been instrumental in forming the Oregon Diocesan Prayer Union. The object is to develop the spiritual life of the diocese by the practice of intercessory prayer. The union is composed of those communicants in the various parishes and missions whose names are known only to the Bishop; and who have promised to give a definite portion of their time each day to intercessory prayer. A card of explanation has been printed which contains four prayers for special purposes and the following set of rules:

1—To receive the Blessed Sacrament. To go to the Holy Eucharist monthly with the following intention—"The outpouring of the Holy Ghost upon the Diocese of Oregon."

2—To give a portion of time each day to intercession under the guidance of the Bishop, as he is able to give it from time to time. This intercession to include—

(a) A prayer for the Bishop of Oregon.

(b) A prayer for the priests and deacons of Oregon.

(c) A prayer for the Diocese of Oregon, and the Missionary District of Eastern Oregon and its Bishop and clergy.

(d) A prayer for the Church Institutions.

3—To cultivate a sense of the adorable Presence of God by trying to form the habit of ejaculatory prayer.

4—To seek to keep open the approach to God in prayer by watching against temptation, and making an examination of conscience every night.

NOTE.—It is recommended that the members follow, as far as possible, the outline of intercessions arranged for every day of the week in "Prayers from Sursum Corda" bound with this pamphlet.

As principal speaker at the regular weekly luncheon of the Portland Realty Board recently, Bishop Scadding commended the organization and the things for which it stands. He declared that Portland would not be built up by the "swapping of real estate" and that its future will depend largely on the extent the farm lands of its territory are developed and settled. He said that it should be a mission of the realty men to aid in the work of improving farm conditions and to make Oregon attractive to the immense immigration that is bound to come to the Northwest through the opening of the Panama Canal.

"It requires a broad vision for the

proper development of the country," said Bishop Scadding. "I have noted that the advertising literature issued recently is beautiful and attractive, but it does not appear to be getting the best results, chiefly for the reason that it does not get into the proper channels. What we should be doing today is to tell the people in England and the other countries in Europe what we have to offer here in Oregon. We should be busy now telling them the facts about this state. Recently I have had occasion to advise many persons in England as to the opportunities in Oregon. Among other things, I warned them against 'hot air' promotions and pointed out that the Portland Realty Board is doing good work in weeding out the undesirable element in the real estate business.

"The problem before Oregon today is the human problem, not building skyscrapers, but improving living conditions and striving for a higher citizenship. Oregon may increase tenfold in wealth and population, but she will be poverty-stricken unless we have higher aims than commercial values. It is possible for a man's spirit to be buried under piles of gold as his body under clods of earth."

Bishop Scadding was made an honorary member of the Realty Board and was highly pleased over the courtesy bestowed him.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland, D.D., Bishop.

The Rev. Philip G. Snow of Kearney, Nebraska, has accepted a call to take charge of St. Luke's Church, Auburn.

The Rev. E. A. Osborne, rector of St. John's Church, Chico, has declined a call from a church in the Diocese of California.

The cornerstone of the new church building at Chico was relaid recently with appropriate ceremonies by the rector, the Rev. E. A. Osborne.

The Rev. James W. Boynton, formerly rector of Trinity Church, Nevada City, has accepted an appointment under Bishop White as an archdeacon in the Diocese of Michigan City. His address is Huntington, Ind.

In our last issue we had occasion to call attention to the large number of rectories in the diocese and to print a statement from Bishop Moreland regarding them. Space does not permit us to go into details about the parish houses and guild halls, but eighteen of the churches are equipped with these aids to work. The parish house is the social center of the congregation and helps to develop friendly relations among the members as well as to furnish a meeting place for the various organizations and clubs. The following churches are blessed by the possession of either parish houses or guild halls: Benicia, Grass Valley, Eureka, Napa, Petaluma, Sacramento Cathedral House, St. Paul's, Sacramento, Vallejo, Woodland, Auburn, Ferndale, Fort Bragg, Loomis, Ukiah, Colfax, Folsom, Oroville and Sonoma.

DISTRICT OF EASTERN OREGON.

Rt. Rev. R. L. Paddock, D.D., Bishop.

Archdeacon Webber and Dr. Webber Thompson held very successful missions at St. Peter's Church, La Grande, from Nov. 10th to 17th, and at the Church of the Redeemer, Pendleton, from the 17th to 24th.

Rev. Edmund T. Simpson, priest in charge of St. Mark's Church, Hood River, has resigned, to take effect January 1st.

There was a special service, followed by a reception, at St. Mark's, Hood River, on December 18th, the fifth anniversary of the consecration of Bishop Paddock.

The Rev. J. Neilson Barry, rector of St. Stephen's Church, Baker City, and correspondent for the PACIFIC CHURCHMAN, has resigned, and is expected to go to Washington, D. C., to take up a new line of work about the first of the year. The editor regrets the loss of Mr. Barry from the department, but wishes him God speed in his new undertaking.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, Bishop.

The Rev. Charles Hitchcock was instituted rector of St. Paul's Church, Bakersfield, on Dec. 1st, by Bishop Sanford.

The first quarterly meeting of the Clericus of San Joaquin was held at St. James' Pro-Cathedral, December 17th. Bishop Sanford celebrated the Holy Communion, at 10 a. m., and afterwards made an Advent address.

We have received a copy of the *Merced Churchman*, which is of more than usual interest, and which we welcome to our desk. It shows the healthy condition of St. Luke's Church, Merced, and St. Mark's Church, Livingston, both in charge of the Rev. Wilfred Greenwood.

The parish meeting of St. James' Pro-Cathedral was held December 3d. Good reports were made by the vestry and all the parish organizations. An every-member canvass was announced by Dean MacDonald as in progress, with about $700 increase all ready obtained. St. James' Guild reported the debt on the rectory reduced to $300, with a campaign on foot to pay this amount in three days by special subscription. We are glad to state that this was done.

Ordination: Bishop Sanford, of District of San Joaquin, advanced the Rev. Ray O. Miller, deacon, to the priesthood on December 3d, in the Church of Our Saviour, Hanford, Calif. Rt. Rev. Joseph Horsfall Johnson, D.D., preached the sermon. Dean G. R. E. MacDonald, of St. James' Pro-Cathedral, Fresno, presented the candidate. The Rev. H. E. Dibblee and Canon R. W. Rhames joined in the laying on of hands. The Rev. Mr. Miller is the rector of the parish in which the ordination was held. The annual meetings were held the same afternoon and a men's dinner given in the evening.

SAN JOAQUIN VISITATIONS.

Bishop Sanford has announced his visitations as follows:

January 5—Second Sunday after Christmas, Clovis.
January 12—First Sunday after Epiphany, Bishop.
January 19—Septuagesema, Oakdale and Lodi.
January 26—Sexagesema, Coalinga.
February 9—First Sunday in Lent, Porterville and Tulare.
February 16—Second Sunday in Lent, Fowler and Selma.
February 23—Third Sunday in Lent, Reedley and Sanger.
March 2—Fourth Sunday in Lent, Mokelumne Hill.
March 9—Fifth Sunday in Lent, Modesto and Turlock.
March 16—Sixth Sunday in Lent, Randsburg.
March 23—Easter, Fresno.
March 30—First Sunday of Easter, Madera and Raymond.
April 13—Third Sunday of Easter, Merced and Livingston.
May 4—Sunday after Ascension, Stockton.
May 11—Whit Sunday, Hanford.
May 20—Convocation, Stockton.
June 1—Second Sunday after Trinity, Sonora and Tuolumne.
June 8—Third Sunday after Trinity, Oakdale and Lodi.
June 15—Fourth Sunday after Trinity, Randsburg.
June 22—Fifth Sunday after Trinity, Visalia and Lindsey.
June 29—Sixth Sunday after Trinity, Bodie.

DISTRICT OF SPOKANE.

Rt. Rev. L. H. Wells, D.D., Bishop.

The announcement that Bishop Wells intended to present his resignation at the next General Convention has been confirmed. It is the Bishop's intention to retire from his somewhat arduous duties, but he will probably still remain actively at work in some field which he may yet select.

All Saints' Pro-Cathedral will hold on to the present site of the church for at least one year more, and is planning to raise $100,000 for the erection of a permanent Cathedral. This was determined upon at the annual meeting of the church held Dec. 10th. It is thought that the new Cathedral will be built on the present site.

Please address all exchanges and mail matter for the Editor to 342 Howard St., San Francisco. All mail for the Literary Editor should be addressed to Rev. H. Howitt, Mill Valley, California.

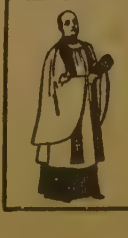
SAN FRANCISCO BIBLE COLLEGE.

The Bible College has closed its first term. It began September 1st with sixteen students enrolled in the Day and Night Classes; the number has steadily increased until more than eighty have been under systematic instruction. The success of this first term has been all we could pray for, and more than we had reason to expect.

The student body has representatives of five distinct races, distributed in eight nationalities, having membership in seven different protestant denominations, from more than forty individual churches.

Six young men looking forward to the ministry have taken their first studies for thorough Bible and missionary equipment. About as many young women are now decided on the Foreign Mission work. The greater number of the students, however, are preparing for more effective service in their own home churches. The outlook for the coming season is very bright. Three additional young men looking toward the ministry are expected, while the number of students preparing for general work will reach ten or more in the class which enters January 1st.

There is evidently a call of God being heard and answered by the young people of this State for His great service in California and elsewhere.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The Diocese of California

BISHOP'S APPOINTMENTS.

JANUARY.

5.—II. Sunday after Christmas. A. M., Trinity, Oakland. Evening, Randolph Mission, Alameda.
8.—P. M., Cathedral Chapter Meeting.
12.—I. Sunday after Epiphany. A. M., Mills College. Evening, Japanese Mission.
16.—Evening, Lecture, Archaeological Society.
19.—Septuagesima Sunday. A. M., Los Gatos. Evening, Trinity, San Francisco.
26.—Sexagesima Sunday. A. M., St. James', San Francisco.
28.—A. M., Opening of the Sixty-third Convention of the Diocese.

Bishop Rowe of Alaska was the preacher at St. Mark's Church, Berkeley, on Sunday, Dec. 15th.

Bishop Nichols visited the United States Naval Training Station on Yerba Buena Island on Nov. 24th and confirmed a class of thirteen seamen presented by Chaplain Sydney K. Evans, U. S. N.

The excavation work on the Cathedral site has been completed and the concrete has been placed in the trenches. The progress of the work on the crypt will be watched with interest by the entire diocese.

All Saints' Parish, Palo Alto, is planning to celebrate the twentieth anniversary of the founding of the church there on February 2nd and 3rd. The Bishop will be present on Anniversary Sunday, February 2nd.

The Rev. H. P. Hames, deacon of Liberty Park, Spokane, who has been in charge of St. Peter's Church there, will soon enter the Church Divinity School of the Pacific. He has been awarded a scholarship by the Bishop.

Bishop and Mrs. Rowe and their son, Leo, always warmly welcome in the Diocese of California, are spending some time in Oakland and very happily will be with us during the time of the forthcoming Diocesan Convention.

Although the completed plans for convention week have not been made, there will be the usual reception to the clergy, lay delegates and members of the House of Church Women given by the Bishop and Mrs. Nichols at their Webster street home on Wednesday, January 29th.

About a dozen of the clergy of the Convocation of San Jose met on Dec. 9 for luncheon and a social afternoon with the Rev. W. L. Cambridge of San Mateo. The Rev. J. K. Coolidge, new vicar of Burlingame, was also present. The plan is to have a similar meeting every month. The January meeting will be in San Jose.

The Bishop has given a letter dismissory to the Rev. W. W. Bolton to the Bishop of Lichfield. Mr. Bolton will be remembered as the first rector of the Church of St. Mary the Virgin, San Francisco. He was also at one time a curate at St. Luke's, San Francisco, resigning to take charge of St. Mary the Virgin, which had been a mission of St. Luke's. He has for some time been residing in British Columbia, but plans to sail soon for England.

Bishop and Mrs. Willis of Tonga spent the night in town, and dined with Bishop and Mrs. Nichols on Tuesday, the tenth of December, *en route* to the South Sea Islands. Bishop Willis reports that the Rev. Y. Sang Mark, a graduate of the Church Divinity School of the Pacific, is well and doing good work. Bishop and Mrs. Willis were guests of Bishop Restarick during the celebration of the tenth anniversary of the taking over, from the Church of England, of the Missionary District of Honolulu, and were heartily welcomed to the former field of the Bishop's labors. Since that event they have visited England.

The parish dinner of Trinity, San Francisco, was given at the Hotel Stewart, Dec. 12th. Robert Bruce, senior warden, presided, and about forty-five guests attended.

Addresses were made by the following: Opening address, Robert Bruce; "The Early Days of Old Trinity," John Landers; "The Days to Come," W. L. Hathaway; "The Influences of Church Music," J. de Teller; "Greetings From Alaska," The Right Rev. P. T. Rowe; "The Value of a System," George B. Scott; "The Church and the Doctor," Dr. Winslow Anderson; "The Joys of a Choir Committee," Judge W. E. F. Deal; "The Churchman in Public Life," Sidney M. Van Wyck; "The Outlook," The Rev. F. W. Clampett, rector.

The Church of the Advent, Oakland, held its parish meeting Dec. 10, and the following lay delegates to the convention of the diocese were elected: Mr. N. P. Ellis, J. R. Keefer, W. A. Rogers, George Fake and B. W. Bours. As delegate to the House of Churchwomen: Mmes. B. J. Sellwood, F. D. Ellis, H. M. Craft, E. S. Hough, W. S. Fake. The members of the vestry: Messrs. C. R. Babcock, George Fake, J. R. Keefer, A. S. Ireland, W. A. Rogers, N. P. Ellis, F. A. Stearns. The Rev. G. H. B. Wright, rector of St. Stephen's parish, San Francisco, and Mr. Douglas G. Poole, of St. Matthew's parish, Berkeley, addressed the meeting on the advantages of the "Every Member Canvass." Interesting reports were read from the various parochial organizations. The meeting closed with a social hour in the church parlors.

The Altar Guild of Christ Church, Alameda, held a meeting on Dec. 6th, and the following officers were elected: President, Mrs. F. B. Graves; vice-president, Miss Martha Bacon; secretary-treasurer, Miss Helen Swayne; additional members of the board of managers, Mrs. H. W. Fores and Mrs. E. H. Simonson. On the same day the Parish Workers met and it was decided to divide the activities of the organization into three sections: The Seaman's Institute Section, The Parish Benevolence Section, and the Parish Needs Section. The officers elected were: President, Mrs. W. G. Davis; vice-president, Mrs. F. R. Neville; recording secretary, Mrs. Charles Wortley; corresponding secretary and treasurer, Mrs. W. H. Souther; chairman of the Seaman's Institute Section, Mrs. Norman Logan; chairman of Parish Benevolence Section, Mrs. Louis James; chairman of Parish Needs Section, Mrs. C. G. Gaither.

Dean Gresham, according to *The Boston Globe*, took part in important social and ecclesiastical functions on his recent trip East, as the following notes bear evidence:

"From the Church Governor Foss walked home in time to sit down to a noon Thanksgiving dinner. At this dinner four generations were present, the eldest being Mrs. George E. Foss, mother of the Governor, and the youngest, Eugene Noble Foss 2d, the four-weeks'-old son of Mr. and Mrs. Benjamin Foss, and the Governor's grandson.

"Guests at the dinner were Hon. George E. Foss of Chicago and Dean Wilmer Gresham of Grace Cathedral, San Francisco, who married Mr. and Mrs. Benjamin Foss a year and a half ago.

"At 4 o'clock in the afternoon a large company gathered at the house to attend the service of christening the Governor's grandson, at which Dean Gresham officiated.

The poorest of the poor may be rich in spiritual assets. This testimony to the efficacious employment of a well known and undoubtedly oft used power emphasizes the fact that every clergyman may be the director of spiritual forces available through the prayers of the congregation, of which he has charge. Three men, tubercular patients at the City and County Hospital, were helped to a decision to be Baptized by the prayers of the congregation at the Relief Home. One was found hostile to religion, one was rather indifferent than openly against Christianity, and the other, whose creed had been the teaching of the late "Bob" Ingersoll, was a man who had lived in a Western mining town, amid gamblers and women of the lowest stratum of society, profane and obscene, and who regarded the Prayer Book Collects as mere foolishness.

Something indescribable has come into this man's face since his Baptism. Certainly the change in his character demonstrates the curative value of sacramental grace: and these three experiences encourage a more general use of the stirring power of intercessory prayer.

W. M. Bours.

DIOCESE OF CALIFORNIA.

Convention of 1913.

The Sixty-third Convention of the Diocese of California has been called, to meet in Grace Pro-Cathedral, San Francisco, on Tuesday morning, January 28, 1913, at 10:30 a. m. The opening service will be a celebration of the Holy Communion, with the Bishop of the diocese as celebrant. The clergy of the diocese and all visiting clergy within reach are cordially urged to be present at the Diocesan House, 1215 Sacramento Street, not later than 10:15, bringing their vestments—white stoles.

Details of the convention week will be arranged at a meeting called by the Bishop for the 8th of January, and after that meeting the usual program will be printed and circulated.

Especial attention is called at this time to the Canon of the diocese, which directs that any proposed amendment to the Canons or Constitution shall be presented in duplicate to the secretary, not later than the twentieth day before convenion meets. This means this year not later

than January 8. Said amendments will then be printed and put into the hands of the Committee on Canons, to be presented to the convention. No amendments can be considered at convention unless they follow this provision. Copies of these proposed amendments will be gladly sent to anyone applying for them to the secretary of convention, at the address given below.

It is hoped this year to have printed before convention as many reports of committees, etc., as possible, so that the time of convention may not be unnecessarily occupied with the reading of reports.

MARDON D. WILSON,
Secretary.

2540 Peralta Avenue, Fruitvale, Calif.
December 17, 1912.

PRAYER BOOK REVISION.

The last Diocesan Convention appointed a committee to prepare a memorial to the General Convention requesting such a revision and amendment of the Prayer Book "as to meet more adequately the needs of special occasions and present day conditions."

The committee has had a number of meetings and has received suggestions from clergy far and near. These suggestions have been so numerous and far-reaching as to make the work very difficult, requiring much more time and skill than it has been able to render. The committee is convinced, however, that there is a general demand for considerable revision and substantial amplification of prayers and services, in order that the Church may utilize all of her opportunities to touch individual hearts and consciences, and also seize the inspirations and suggestions of times and seasons, secular as well as ecclesiastical, to turn the people God-ward and show to the world that she has all that concerns human welfare in her purview.

The committee feels that a work of such magnitude could not be thoroughly considered at a session of the Diocesan Convention and satisfactory action obtained. Therefore, it has decided to point out the conclusions it has reached, and to ask our Convention not to endorse them in every particular, but rather to memorialize the General Convention to appoint a commission to prepare a revision of the Prayer Book and submit our work as a basis of the said revision.

The committee, after carefully weighing the suggested matter and after corresponding with liturgical experts, has decided to make its recommendations under four main heads:

(1) New Matter, i. e., prayers and services.

(2) Re-arrangement of matter in the Prayer Book.

(3) Rubrical changes.

(4) General Revision of Offices.

The committee will recommend the following:

1.—New Matter.

(i) A service of the Beatitudes amplified from that found in "The Book of Offices," to be used on occasions when the Litany may not fill the need.

ii. Collects, Epistles and Gospels for:

(a) Memorial Day.
(b) Fourth of July.
(c) Days of Calamity.
(d) Days of Voting.
(e) Funerals (when Holy Communion is celebrated).
(f) Marriages (when Holy Communion is celebrated).

iii. Prayers for:

(a) The Parish.
(b) Sunday Schools.
(c) Confirmation Classes.
(d) The Poor.
(e) Missions.
(f) Increase of the Ministry.
(g) Peace.
(h) Before a Journey.
(i) After a Journey.
(j) Days of Voting.

2.—Rearrangement of Matter.

(a) Remove all calendar and other matter now found on pages VII to XXVIII, inclusive, to follow page 554.

(b) Remove "Penitential Office" to position immediately following "Churching of Women," beginning page 305.

(c) Remove "Prayers and Thanksgivings Upon Several Occasions" to follow "Family Prayers," beginning page 328.

(d) Transpose "Order for Holy Communion" with "The Collects, Epistles and Gospels," i. e., making the sequence Morning Prayer, Evening Prayer, Litany, Service of Beatitudes, Holy Communion, Collects, Epistles and Gospels.

3.—Rubrical Changes.

(a) Allow the same discretion in Morning as in Evening Prayer regarding the Exhortation.

(b) In Morning Prayer omit from the rubric preceding the Lord's Prayer the words "Both here and wherever else it is used in Divine Service."

(c) Print the Te Deum so spaced as to mark its three strophes: i. e., vv:1-13, inclusive; vv:14-19, inclusive; vv:20-29, inclusive, with a rubric authorizing the use of only the first strophe on days other than Christmas, Easter, Ascension Day, Whit Sunday, and Trinity Sunday.

(d) Insert rubric before "General Thanksgiving" in Morning and Evening Prayer to read: "To be said by the whole congregation after the minister, all kneeling."

(e) Change the rubric in the "Communion Office" so as to make the reading of the Summary of the Law mandatory and the Decalogue optional.

(f) On page 240 change the third rubric to read "From time to time when the minister giveth warning for the Celebration of the Holy Communion, he shall read," etc.

(g) Allow larger option in selecting Psalms, so as to avoid objectionable clauses.

4.—Revision of Offices.

(a) In prayer for "whole state of Christ's Church Militant," change reading from "punishment of wickedness and vice" to "correction of wickedness and vice."

(b) Revise the Baptismal Office.

The committee finds that general objection is made to certain implications and statements found in the opening exhortation and following prayer, e. g., "conceived and born in sin," and "delivered from thy wrath"; and that certain changes in other parts of the office would conduce to directness and simplicity.

(c) Revise the Burial Office.

Particularly to provide an optional lesson for the burial of a child, and other changes which would express comfort rather than warning.

(d) Omit "Gloria in Excelsis" in Evening Prayer.

(e) Omit "General Thanksgiving" in Litany.

(f) Omit "Forms of Prayer to be used at Sea."

(g) Omit "The Communion Service in the Ordinal" (its printing there being superfluous and taking room needed for other matter).

(h) Omit "The Litany and Suffrages," on same grounds as above, but print special suffrage in brackets in "The Litany."

(i) Remove the 39 articles from the Prayer Book.

The committee, at its future meetings, to be held between now and convention time, may either amplify or modify the above subject matter. The purpose of this outline is to give information to the clergy and lay delegates so that they may, as far as possible, be ready to take action when the report is presented.

CLIFTON MACON,
Chairman.

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Editorial

NOTICE.

The publication of the February issue of THE PACIFIC CHURCHMAN will be delayed by reason of the desire of the management to include in it a report of the convention of the Diocese of California, which convenes the latter part of this month.

A CAUSTIC PRIEST.

Father Bernard Vaughan of London, social reformer, author and orator, has been in San Francisco for a month delivering a series of eight lectures at St. Mary's cathedral.

Race suicide, the sins of the wealthy classes, the high cost of living, the wrongs of the industrial classes and other pertinent subjects lie close to the priest's heart.

"One of the sins crying to heaven for vengeance is the hideous example given by the smart set to their domestics and retainers," he says. "The vices that they practice in their drawing rooms, dining halls and boudoirs are supplied by their powdered footmen and their ladies' maids to the tradespeople, who in their turn retail them to their customers across the counter till I find that my friends in the East Side of London know more about the smart set's vile practices than I myself do, living in their midst in the West End."

Another sentiment expressed was: "The annual list of a hundred thousand divorces in the United States finds its prolific source in race suicide. Living as man and wife and yet practicing artificial means to cheat God and to deceive the country is nothing better than a form of legalized prostitution."

Some of the Father's statements are perhaps not very well balanced, but we must excuse something to an old man whose heart burns with a hatred of sin wherever he finds it. Would that God would raise up more such fearless prophets of His righteousness!

THE PREACHER'S ADVANTAGE.

No doubt many of our people listened to Fr. Vaughan, and no doubt some of them did enough clear thinking as they listened to wish for the privilege of answering back. At any rate they could see in his remarks, which were of course based on honest conviction, more than one fallacy, and more than one begging of the question, and more than one astonishing statement for a thinking man to make. Inasmuch as all who heard him perhaps did not accurately analyze some of his statements, let us take a look at one or two specimens of ecclesiastical bias.

For example, his remarks on the "Branch Theory" of the Church. The astounding statement was made that all organizations professing the branch theory were either dead or dying! One would have liked to hear the figures showing the decay of the Anglican Branch. The reason given for the decay was a perfectly sound reason, namely, that a branch lopped off the parent tree dies and brings forth no fruit; but the good priest failed to show that the Branch in question is lopped off, much less dead, and had evidently in his thinking no place for a Branch which is not lopped off; his tree was all trunk with no branches. S. Paul's theory of the one Body and many Members assumes that the Branches are in vital connection with the Body. Fr. Vaughan assumed the opposite. This is a fair sample of the Roman method; but it takes with people who do not possess the facts and do not think.

Equally, or more, remarkable was the declaration that the infallibility of the Pope is essential to the inspiration of the Bible! And with great pathos the great preacher referred to the awful condition in which the Church would be without an infallible head here on earth to define matters of faith and morals for the faithful. But he made no reference to the pity of the terrible condition in which the Church consequently must have been during all the eighteen hundred and seventy years when the papal infallibility was not a Catholic dogma but a matter of pious opinion on which differences of belief were allowed!

We have for Father Vaughan personally only the highest respect. But at the same time we respect the unbiased truth and the souls of people—especially those of our own—who heard him, but lack the power of discrimination. We wish the cause of righteousness all prosperity at his hands; *that* is why we point out "the preacher's advantage."

SOCIAL SERVICE FADS.

One function of an editorial is to make people think—either in agreement or otherwise. That is why we write this paragraph, and under the particular head that we do. Perhaps, also, there is a grain of truth in these words. A number of articles have been read lately wherein various ministers, chiefly denominationalists, have decried against social service work on the part of the clergy as an ineffectual fad. And the fact that the denominationalists have been at it longer than we have may lend some weight to their words. For instance, the reverend editor of the *Western Christian Advocate*, recently declared:

"Most social service work is the fad of the hour with ministers. They take part in ineffective efforts at social reform, forgetting that their mission is to lay emphasis on the Gospels and the life of Jesus Christ. Ministers are overdoing social service work."

And did not Bishop Nichols not long ago quote some lines about the priest forsaking his Altar to engage "in chasing harlots from the town"? A very great many did not agree with him, or at least they felt that the work of forwarding social purity could be done and the ministry of the Altar still kept up. This remark is enough to show the largeness of the question, and thought is the thing we are suggesting. May we say that the attitude of the individual clergy is perhaps best determined by their own powers and the local condition more than by any academic principles? And secondly, that the great danger is that in his zeal for righteousness the young priest, especially if he really forsakes his Altar, may find himself dealing in a childish way with problems he does not understand, while the vice professionals regard him with pity as innocence abroad—a sort of lamb playing among wolves. Some one has defined a "fad" as a great truth in the hands of an inexperienced person. And so is not there great danger lest the clergy connect a lot of "half-baked" theories with their "fad" and speedily make fools of themselves in the eyes of those who really understand how complex are the problems involved—like the pious promoters of the Raines Law who thought they were promoting temperance, but were really promoters of prostitution?

A SECULAR MISSION.

At last the Church is not alone in her belief that God hath made of one blood all nations of men for to dwell upon the face of the whole earth; her catholic ideal is becoming more uni-

versal. We are familiar with the Hague conferences, or at least "the Hague" suggests to our minds such matters as peace and arbitration. Many of us have seen a great deal of literature devoted to international peace, and the clergy have been deluged with suggestions for "Peace Sundays." This is all good, for it has to do with the cause of the Prince of Peace. Not the least interesting and promising of these movements for internationalism is the student movement, now widespread, which has found expression in the "Cosmopolitan Clubs" and in the world federation of these student clubs known as the "Corda Fratres."

From being national and local institutions, our large universities are becoming international temples of learning. With the coming of the foreigner, there has developed one of the most interesting movements known in college life—the banding together of students of all nationalities in clubs aptly termed "Miniature Hague Conferences" by Baron de Constant. Almost spontaneously four such clubs sprang into existence from 1903 to 1905 at Wisconsin, Cornell, Michigan and Illinois. In 1907 the then eight clubs formed a national society, which has since become international with a marvellous growth, especially in Europe. There are of course no religious features to this club movement; but there is no limit to the cosmopolitan influence of such a student movement, especially in the Orient. It means much in the breaking down of old nationalistic barriers and prejudices, and will hasten the day of accepting the Prince of all peace. Let Christian missionaries bid Godspeed to their lay brethren, the "Corda Fratres."

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Missions: Advent, San Francisco
St. Paul's, Oakland

Sunday night, December 15th, will long remain in the minds of many people as one of the most wonderful and inspiring experiences of a life time. It was the closing service of the Mission which was held in the Church of the Advent, San Francisco, for the two weeks preceding that date by the Rev. Father J. O. S. Huntington, O. H. C., the famous preacher of the Order of the Holy Cross, whose Monastery is at West Park, New York. Father Huntington by his deep spirituality and eloquent appeal brought many to a closer relationship with God.

Save for the last night, when the church was so full that chairs had to be put in the aisles and even in the sanctuary and there was an intangible feeling of emotion present, the Mission was wholly devoid of any spectacular features. From beginning to ending it was a breaking down of barriers that had grown up between the soul and God so that we might realize the purpose of our lives and be free from all hindrances to accomplish the true end of existence. In looking back over these weeks of inspiration and help, one cannot but regret that many souls failed to take advantage of the blessings of the Mission. But what a blessing to see the joy written in the faces of those who came faithfully and were rewarded by a new light—a light indicative of the life of God once more dwelling in their hearts!

For such a busy time of the year it was remarkable to see so many who found time to improve their spiritual opportunities. Every night for two weeks the old Gospel hymns were sung and the people appealed to and instructed in their religion. On Wednesday of the second week Father Harvey Officer, of the same Order, came over from Oakland, where he had just concluded an eight day Mission at St. John's Church, to help Father Huntington.

One feature of the Mission which appealed to many as of incalculable benefit was the intercession service which took place in the church every morning at nine-thirty, at which a few faithful people prayed for all those for whom prayers had been requested—for those in trouble, sorrow, sickness, bereavement or those who had gone astray from the faith, etc. In several notable instances the thing prayed for was granted and thanksgiving services were held.

In addition to the Mission for adults, a Children's Mission was held every afternoon at four o'clock. School examinations, the early darkness, working after school hours, etc., prevented many of our children from attending, but still there was a goodly number. There were prizes for attendance, making crosses, answering questions and writing diligences. The attendance was so uniform that nearly every child received a reward though the prizes for attendance came as a surprise. This is something of a rebuke to those who are constantly trying new catch devices to induce children to attend Sunday School, for the whole hour of the Children's Mission every day was taken up with nothing but instruction in religion and hymn singing. The girls wrote the best diligences, while the boys made the best crosses, which was as might have been expected, though nearly all the children were ready to volunteer to answer questions and rarely did any make a mistake. The result of the Children's Mission seems to bear out the belief of many that the child's religion is the adult's religion in a simpler and more direct form.

Father Officer's Mission at St. John's, Oakland, was equally successful, and the services were very similar to those held at San Francisco.

RELIGIOUS EDUCATION.

The first lecture by the Extension Lecture Faculty was delivered at the Diocesan House, November 14, at 2:30 p. m., before the Teacher Training Class. The subject was "The Prayer Book," and the lecturer, Rev. C. N. Lathrop. It was excellent and greatly enjoyed by those present.

On Thursday, December 5, at the same hour, Rev. Hubert C. Carroll, gave his lecture on "The Ancient Church," before the class. The other lecturers on Church History will follow at future dates in regular order. All are cordially invited to attend. Notices will be sent to the bay parishes.

Prof. H. R. Fairclough of Stanford University lectured at the Good Samaritan Mission early in Advent. Other engagements are being made, but dates are not definitely fixed. It is greatly to be regretted that Prof. C. M. Gayley of the University of California will not be able to give his scheduled lecture this coming year.

An Extension Faculty for Teacher Training will begin work early in the year. Classes will be formed at San Luis Obispo, Santa Cruz, Palo Alto, San Francisco, Ross, Oakland, Alameda and Berkeley. Those wishing for further information should communicate with Caroline L. Fiedler, 1215 Sacramento street, San Francisco.

THE BIRTHDAY OF JESUS.

This little classic was written by a pupil of Christ Church Sunday school, Sausalito, at the age of 14, during her freshman year in Union High school, Marin county.

It is significant from several points of view: First, it was written in August, not in December; second, she was asked to write about a birthday, not the Birthday; third, she wrote it and read it before the school without a particle of self-consciousness, but as a matter of course; fourth, in her freshman year she was awarded first prize, over the whole school, as the best and most finished writer, able to set the standard in theme as well as style.

She is a product of a Sunday school which has used a graded course for the past seven years. Not only the story, but its background and atmosphere are a part of her very self. There is every reason to believe that she wrote it without opening the Bible:

A BIRTHDAY.

"Unto Us a Child Is Born. Unto Us a Son Is Given."

They turned discouraged from the crowded little inn at Bethlehem, to seek other lodging, they knew not where, when a man ran after them, calling: "Tarry, they have yet lodgings for Thee and Thy Wife." So saying, he led Joseph and Mary, who were glad of any resting place, to a stable in the rear of the inn. It was a rude structure, built into a bank and having huge beams across inside, to strengthen the walls and the roof, which was thatched with sod and grass.

Inside the ground was strewn with straw, and a pile of it lay in one corner. Away up among the rafters the fowls had gone to roost. From one end of the stable came the regular breathing of the sleepy cattle, lazily munching the hay in the racks. They turned their large, blinking eves on the man as he set a lantern on the floor. After making the two as comfortable as possible, the innkeeper left

Mary and Joseph, closing the heavy door behind him.

That night, as the shepherds sat watching their flocks, the Angel of the Lord suddenly appeared before them. They were afraid, and fell on their faces before him, but Gabriel said to them: "Fear not, for I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of Bethlehem, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Then a brilliant light shone over all the place around them, and far away in a distant farmyard, a cock crowed. Over to the East, above the City of Bethlehem, a great star hung shimmering in the clear night, which shed a radiance over the country, and the shepherds, trembling in every limb, fell to the ground in terror, and praised God for His greatness. Suddenly from the sky there appeared a choir of celestial beings, and, upon looking up, the shepherds perceived a multitude of angels singing in heavenly strains, until the night was filled with their glorious message of

"Glory to God in the highest, and on earth peace, good will toward men."

Then, after the angels had disappeared, the shepherds said: "Let us go to Bethlehem, and see this wonderful thing that has come to pass." So they went, and, coming into the stable, they found the Christ Child with Joseph and Mary, his mother. Also, there knelt before Him the three wise men, travelers from the Far East, who had brought gold, frankincense, and myrrh to lay at the feet of the Infant Jesus. Far off in the sky there appeared the faint streaks of day, heralding the Dawn of Peace. Falling on their knees before the Babe, they praised the Lord in these words, which through all the ages at Christmastide have filled the world with joy:

"Glory to God in the highest, and on earth peace, good will toward men."

ADRIENE WILLIAMS.

Subject given, "A Birthday."

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, Church Divinity School, California and Taylor Sts., San Francisco.

Secretary, Mrs. A. M. Lawver.

Acting Secretary, Miss M. A. Hawley, 528 27th St., Oakland. Phone Oakland 7406.

Recording Secretary, Miss Kate W. Stoney, 3294 Jackson St., San Francisco.

Treasurer, Mrs. Lloyd M. Robbins, 2203 Sacramento St., San Francisco.

Treasurer United Offering, Miss Lena Gibbs, 3565 Washington St., San Francisco.

Secretary of Junior Auxiliary, Miss Rachel R. Best, 30 Rivoli St., San Francisco.

Secretary of Babies' Branch, Mrs. W. F. Nichols, 2515 Webster St., San Francisco.

Secretary of Missions Study Classes, Mrs. C. Edward Holmes, Belvedere

Correspondent of Church Periodical Club, Mrs. Gaillard Stoney, 3294 Jackson St., San Francisco.

The January meeting of the Diocesan Branch will be held Monday, January 6, at 2:30, at the Pro-Cathedral, and will be addressed by the Rev. B. L. Ancell, who is returning to his work in China. The opportunity to hear Mr. Ancell should insure a large attendance.

The semi-annual meeting of the Auxiliary will be held at the Pro-Cathedral, Friday, January 31. There will be a celebration of Holy Communion at 10:30. The afternoon meeting will be at 2 o'clock and Bishop Rowe will be the speaker.

The December Meeting of the Diocesan Branch was held in St. Stephen's parish house, on Monday, December 2, Mrs. Lincoln presiding. The opening prayers were said by the rector. Fifteen branches were represented. The United Offering Treasurer reported twenty-five dollars received during the month.

A letter was read from the business manager of the "Spirit of Missions," asking the appointment of a person in each diocese to increase its circulation, and offering a quarter of each new subscription to the United Offering of that diocese. In this connection, Mrs. Lincoln said that the Rev. M. D. Wilson would be glad of copies of the "Spirit of Missions" for distribution in the hospitals. Mrs. Lincoln spoke of the effort being made by the Associated Charities to have the Legislature pass a bill to pension old people, and asked the members of the Auxiliary to further the plan.

It was announced that Bishop Nichols had reorganized the Committee on the Seamen's Institute. It now consists of six men and six women. The treasurer is Mrs. G. H. Roe, Hotel Monroe, San Francisco.

The Rev. W. F. Higby, lately an assistant at St. George's Church, New York, was introduced, and spoke most interestingly of its history and its wonderful institutional work. The offering was given for the new dispensary work at True Sunshine.

The Quarterly Meeting of Marin County Branches was held at Ross, Wednesday, December 4, all the parishes but Belvedere being represented. Deaconess Drant gave the address and spoke with her customary fervor and power and convincing faith. The offering ($13.00) was given for her work.

A Day of Devotion was observed by the Auxiliary at St. Paul's Church, December 12. Father Huntington gave the addresses on the subject of "Vocation," speaking in the first address of the Source, the Gift, and the Growth of Vocation, in the second of the Knowledge, the Testing and the Enlargement of Vocation, and in the third of its Power, its Joy, and its Crowning. The women present were both refreshed and strengthened by the quiet hour and the simple presentation of our calling.

Owing to the absence of the secretary for Mission Study during the winter month, all literature for the course on Japan, as arranged for this year's work, may be obtained by applying to the Rev. F. H. Church, at the Diocesan House. Each branch is asked to make early application for the books it may need.

Small as the price of The Pacific Churchman is, there are a number of earnest Church people who feel they cannot afford to subscribe much as they would like to keep in touch with their Church news. Consequently these subscriptions have been paid by those who are more bountifully blessed with this world's goods. Sixty dollars used for this purpose have been withdrawn during the past year and we should like to hear of some who would help, so that the management will not have to withdraw such subscriptions for lack of funds.

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Daughters of the King

The annual meeting of the Local Assembly, Daughters of the King, was held in Christ Church, Alameda, Saturday, November 26th.

The various Chapters in San Francisco and from the Bay Cities were well represented. Morning services, with Holy Communion, were conducted by Bishop Nichols.

The Bishop's sermon was upon the text: "One thing have I desired of the Lord, which I will require even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple." (Ps. xxvii:4.)

In dwelling most forcibly, yet tenderly, on the peculiar desire of the Daughter of the King for Oneness with her Lord, the Bishop expressed it as Tenacity of Purpose; one purpose, one object—the spreading of Christ's Kingdom among women and the deepening, as well as strengthening, of parish life. Loyalty to the King will comprise all loyalty to priest, to neighbor, to fellow parish worker. He said that our active principle was Oneness with Jesus. If we are with Jesus others will take knowledge of it. In describing the effect of study of this inexhaustible subject, he told of a great writer who, in basing three closely written volumes dealing with the Mystical Elements of Religion upon the example of St. Catherine of Genoa, clearly showed that in contemplation of the character of this hallowed Daughter of the King, he lost sight of her own personality in beholding the fair beauty of her Lord. Such must always be the effect of association with Christlikeness in human character. The Bishop urged this Christlikeness as the ever-present, ever-vital duty of a Christian worker. He deplored the tendency of the time toward mere humanitarianism, making use of Christian ethics in philanthropy and public service with a lamentable disposition to weaken the work by ignoring the Christ Himself. How many efforts are made in this way forgetting the foremost part, the Oneness with Jesus. Sunday is reduced to recreation without worship. Is it fair to reap the benefit of the Gift without adoration of the Giver? It is most necessary, most scriptural, most essential, that every Daughter should have a revelation of the Christ Himself. To behold the fair beauty of the Lord, this is the fundamental element of the Order, just as the Holy Communion is the central act of our Faith.

But do we remember the Business of the King as well as the Beauty? There is work—not only inspiration but quickened life. "If ye love me, keep my commandments." The true disciple cannot do one part of the duty to the King and leave out another. St. Catherine was a member of a family with activities, with duties. She practiced sisterhood in her day and world. She had the Beauty of the King and the Business in the fifteenth century, just as the disciples had them in the first, and as we in the twentieth. St. Catherine interpreted her filial relation to Him by ministering to others in the plague-stricken city of Genoa. In attending to the King's Business she contemplated the Beauty. Right here we may apply the expression "strenuous," which means only steadfast, steady under strain, steadfast at your post. Vim is the secret of that vision of Him which is not merely introspective; the doing of our duty in that state of life into which we are called, in the good old catechism words. I mean, said the Bishop, in the home, daily, hourly in the business of the King, is the realization of the Vision which freshens energy, while kneeling at the altar combines the Beauty and the Busienss, till like a grand organ harmony life is perfected in Christ Jesus. Blessed is the hunger for more of the Christ. It develops every sacred human relationship and makes every Daughter better as sister, wife, mother or friend. Going to the altar, she brings back strength. This strength she can then apply to the King's business in the concrete. Take as an example the Mid-day Rest Room. The Bishop said that he knew many a Daughter of the King had questioned in earnest, anxious doubt whether that counter-serving was her real duty. They have questioned whether the weariness of body did not weaken the devotion of the soul. "Is this our work?"

The lunch and social hour, when good friends meet together, was followed by the regular meeting at half-past two, Mrs. S. L. Abbott in the chair. She spoke largely of the work of the Rest Room and its wonderful success. The Daughters of the King wish to be faithful friends in things spiritual and material, to every girl who frequents the Rest Room—to make it a real home for them.

A pleasant surprise came to the beloved President, when she was presented with a beautiful set of Prayer and Hymn books—a very slight expression of appreciation of her faithful and efficient work and of the love in which she is held by every Daughter of the King.

The election of officers came last on the program. The Board now stands as follows:

President—Mrs. S. L. Abbott, 2118 Vallejo Street.

First Vice-President—Mrs. Jas. D. Ruggles, 2545 Baker Street.

Second Vice-President—Mrs. H. B. Collier, 448 Fair Oaks Street.

Recording Secretary—Miss Helen Bristol, 219 Ninth Avenue.

Treasurer—Mrs. G. A. Moss, 1441 Larkin Street.

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The Church and Social Service

This month the writer of the notes is glad to contribute the paper read by the Rev. Lloyd B. Thomas, of Carson, Nevada, at the recent meeting of the Eighth Department Council. Mr. Thomas revised his paper and read it at the Convocation of Nevada. As it deals with the matter very thoroughly there need be no further comment from the writer.

W. R. H. HODGKIN.

OUR SOCIAL SERVICE COMMISSIONS.

What They Are Doing and How They Be Strengthened.

The first Social Service Commission was organized in the Diocese of Long Island, in 1903. Since then the number has grown, till at the present there are something over sixty commissions. Forty commissions reporting to the Joint Commission last year, show 140 clergy and 135 laymen serving as members of these diocesan commissions. A much larger number must now be engaged in Social Service, while it originated in dioceses—or, it is probably more correct to say that it originated in the minds and souls of certain consecrated Christians and found first expression in the various institutional activities of different parishes—this conception has attracted the attention of General Convention, and has even called the General Convention to action in the creation of the Joint Commission on Social Service, consisting of five Bishops, six Presbyters, and eleven laymen, and employing a field secretary. It seems evident that this idea of Social Service as a constituent element in the organized activity of the Church has come to stay.

The question: What are our Social Service Commissions doing? is not readily answered. We look with wonder at the Laymen's Missionary Movement and the Men and Religion Forward Movement, and at the things which have been accomplished by these bodies in remarkably short periods of time. Our commissions have no such things to report. We lack a stated policy, national in its scope; we lack a definite practical program, in the fulfillment of which all are united. We seem to be of the opinion that all that is necessary is the creation of machinery, and then results are bound to be accomplished. The General Convention creates the machinery—the Joint Commission—but there is only a vague definition of its functions, there is no exact task set, to the doing of which all its energies are directed. Consequently we cannot point to any startling record of achievements.

Some things, however, have been done. The Joint Commission pamphlet, Social Service for Diocesan Comissions, prints a diagram summary of what various commissions have accomplished up to last spring. In it we note the following:

1. The Albany Commission has made an investigation of State Departments. No results are reported.

2. The Chicago Commission has been interested and active in the work of the Chicago Vice-Commission.

3. The Connecticut Commission has investigated conditions of child labor. It has been instrumental in securing a State Reformatory, and is active in advocating progressive legislation.

4. The Delaware Commission has investigated street trades, canneries, and the youth of three typical towns. No results are reported.

5. The pioneer commission, Long Island, reports that it was instrumental in passing an anti-racetrack gambling law.

6. The Maryland Commission has investigated labor laws. No result.

7. The Massachusetts Commission has investigated infant mortality in manufacturing cities, of which it reports that it has had practical effects, though what this is it does not say.

8. The Milwaukee Commission issued an excellent report a year ago, relating its activity in advocating reform measures before the State Legislature. The Diocesan Council in 1910 authorized this commission to give official support to bills in which "matters pertaining to the general welfare of society are involved." The report says: "It was a pleasure to find the assistance of this body generally welcomed by members of the Legislature. They recognized quite generally the fact that the Social Service Commission was wholly disinterested, and that by appearing from time to time, if only by letter, at committee hearings, it was, in effect, presenting the side of good morals and of the social welfare of the people at large."

9. Minnesota has studied prisons and crime. No results reported.

10. Newark has investigated the proportion of wage-earners in the diocese, and woman labor. No results are reported.

11. The report of the New Hampshire Commission deals chiefly with legislative advances made in the State, and also reviews the methods employed for the care of the feeble minded, calling attention to the needs of the insetitution. This report well fulfills the object of the commission, as laid down at the beginning: "We intend that this commission shall be a medium of information to our people regarding the manifold needs of the day in work for social welfare." In conclusion, the report well says: "The public needs ever to be reminded that enforcement of law depends first upon the will of the people, and, secondly, upon the support the people give those entrusted by them with the actual enforcement."

12. The New York Commission is the only one employing a paid executive secretary. The function of this officer is at present that of propagandist. He seeks to interest parishes in various forms of social service, and he spreads information. The last report of this commission is an account of this activity. There is, however, a supplementary report, dealing with the saloon evil. The commission finds that the State excise officer can be a vital factor in the enforcement of excise law, if he will act. But he does not. The report advocates the enforcement of the law by the State as a police, and not as a revenue measure. This paragraph of the report is of such vital importance that it should be quoted: "We recognize and deplore the appalling degradation which comes of excessive drink. Apart from this, the saloon, considered strictly as a social institution, stands as one of the most destructive foes which the Church has to face. * * * To offset the social infection of these vicious dens, the Church should equip herself to provide every consistent recreational and social privilege that can compete with their corrupting ministrations. Your commission believes that much can be accomplished by wise and judicious provision for a wider use of the public school plants. Effort should be made to prevail upon the proper authorities to open the school buildings for the fullest possible use by the public; they should be made centers of social and civic recreational interests."

13. The fourth annual report of the Southern Ohio Commission is a promise of what Social Service reports may be when we get more accustomed to our task. Here is a report which shows work and result. This commission investigated the social conditions in the Hocking Valley mining centers. As a result of the disclosures, steps were at once taken to provide recreation centers in some of the communities most needing them. "The plan was to begin a Reading Room in each place, material being sent by some of the churches in Columbus and Cincinnati. In one of the most unpromising situations in the whole Hocking Valley district, upwards of fifty people attended the meeting, called to organize the Reading Room, and great enthusiasm was manifested. At present there are some five or six of these Reading Rooms supported by the Church and under the general direction of the commission."

14. The Western Massachusetts Commission, co-operating with the Massachusetts commission and other social agencies, is making a survey of rural communities. This survey was to have been completed in June, 1912, but no reports have as yet come to my notice.

Seven commissions report sending out question cards.

Regarding the work of the commissions in the Eighth Department, the following is worthy of note:

1. The California Commission has done some good work. It lost a leader of immense influence in the death of the Rev. Cecil Marrack. The reports of 1910 and 1911, issued by him, are worthy of wide circulation. Public Morals, Child Labor, Tenements, Public Health, Temperance, there are subjects which engage the attention of sub-committees of the commission. During the past year the commission authorized to take action in regard to the regulation of amusements, vice, etc. No definite results have been reported.

2. It is the same with the report of the Los Angeles Commission. The commission has investigated jails, moving picture shows, milk supply, theaters. Attention is called in the report to those matters of social welfare which ought to engage the minds and hearts of Christian people, but nothing is said of what has been done, what has been accomplished.

3. Oregon has investigated conditions among working women, with intent to establish rest and lunch rooms. No report as to the outcome has reached me. From the chairman of this commission I have learned of some efficient action regarding the social evil.

4. The Utah Commission has investigated Sunday work in stores, shops, building trades, and also the cost of living. A result of this latter study was to raise the weight of the package of butter from fourteen ounces to the full pound.

To one who directs his attention to such a summary as this, it must appear that the work of our commission is in an inchoate state, that our efforts are in large part amateurish, as well as ineffective, unproductive. This characteristic of our attempts to approach social problems ought to be emphasized for two reasons: first, in order that we may bring all possible pressure to bear on General Convention to make Social Service an essential element in the activity of the Church, to shape and to provide the means for carrying out at national policy of Social Service, with which it shall be the duty of every clergyman and every communicant to co-operate; secondly, in order that

we may realize the imperative necessity of calling to this service men specially fitted to conduct our activities, and of raising a trained group of men within the Church who can undertake this particular form of work.

It is noteworthy that the financial support of Social Service Commissions is woefully weak. Only eight commissions report receiving any appropriation from the Diocesan Convention, and in some cases even this is not enough to meet expenses. Fourteen depend wholly or in part upon contributions, while nine have made no provision for financing their work as yet. Fourteen commissions make no mention of this matter. Much that might have been done in the way of printing and circulating reports has not been done, for lack of funds. Much of the correspondence of the systematic presentation to parishes and clergy of social service needs and opportunities has not been undertaken, for lack of money, even in small amounts. How can we expect to accomplish things, to awaken a nation-wide enthusiasm for Social Service, unless we are willing and ready to spend money when needed? By our works shall we be known, and part of the "works" is the giving of money, backing up financially a project in which we believe. As a Church, we can afford to spend this money. To me it seems ironical to take part in any "American Church" movement, until this Church shows by its investment of money that it is anxious, determined, to undertake projects on a national scale—projects of national importance, projects of national welfare, as all Social Service projects are. Before we can make any appeal to be called the "American Catholic Church," we must show our own confidence in our Lord's business by putting our money into it. It is largely because of this lack of financial support that we have no stable basis for our work, in diocese or nation, no basis laid by the professional in this field, no exact knowledge of the problems to be faced and the way to meet them. All this is the result of the investigations of specialists. If we want this we must spend money. Specialists must be paid.

In the Eighth Department there is no paid Social Service worker. We need such a worker. At present the workers, clergy and laity are volunteers, with no special fitness for their task, with no peculiar preparation for their work. Consequently, the work is amateurish. We need a specially trained paid worker, an executive who will organize and direct the work of the several commissions. The requirement is not met by the appointment of a clergyman, even one of known interest in such matters. The man we want as an executive secretary, to direct the work, is a trained sociological worker, trained in the making of investigations and in the framing of reports—such a man as are those at the head of organized charities.

The immediate need of our Social Service work is for the paid, specially trained field secretary. Wherever commissions are trying to accomplish definite results this need is felt. The Fourth Annual Report of the Commission of Southern Ohio says: "In no other way than by having one (a diocesan field secretary) who is able to devote ample time to the work, can the individual parishes be aroused to the full need for social work and directed in it. * * * A field secretary with time and means at his disposal to visit the individual parishes and stimulate interest, when necessary, and out of a wider experience to give counsel to the rector and his helpers, would go far to solve this fundamental problem." The secretary of the New York Commission tells me that the character of his work is that of the propagandist, rather than the administrator. The commission is a sort of Bureau of Information, of which he is the director. It is evident that this work must be done, and be done at once. My idea of a field secretary, however, goes beyond this. This officer must be, not only a propagandist, a creator of enthusiasm among parishes for Social Service; but he must be able to set it to work. He ought to be a trained social worker, a specialist, who is able to plan and conduct a community survey, who can come into a community, grasp a local problem, and set people to work to solve it, directing that work so effectively that the results will be valuable, authoritative, and not the immature, often impulsive, conclusions of untrained observers. Many dioceses cannot afford to create such an office and support it. Why may not a department as a whole appoint a field worker for the department? That would be a step forward.

Eleven commissions report having subcommittees. Three of these are in the Eighth Department. These committees reflect a wide extent of interest on the part of the commissions, there being as many as seventeen different headings, with a committee for each. These subcommittees furnish a means for keeping the commissions in touch with various phases of Social Service through the activity and reports of small groups of men. A warning ought to be uttered against spreading out the interest of the commission over so large a field that it has no ability to concentrate its energy upon some specially needy problem.

In reporting upon relations with labor unions, only one commission in the Eighth Department reports anything positive. Utah reports co-operation with the Federation of Labor. Other commissions report only unofficial friendly relations, or a hope for friendly relations, or relations which may lead to effective joint action. Long Island, New Jersey, and Southern Ohio report that they send fraternal delegates to the Central Labor Union, while in Connecticut the application for a fraternal delegate was not allowed. It seems to be a fact, so far as we are concerned, that the Church and the labor unions have never been introduced. Labor unionists are not yet acquainted with us, and we do not yet understand the unionists. Some very positive effort ought to be made to surmount this obstacle, for we are not going to do the most effective. Social Service work until we and the labor union movement stand harmoniously together when it comes to the solution of economic and industrial problems.

It is very evident that all those interested in extending this organization of Christendom for Social Service are impressed with the need for disseminating information. The commission of the Church and Social Service of the Federal Council of Churches of Christ in America has issued Bibliographies and also a course of study, giving material for eight topics. Our Joint Commission is issuing lists of books which ought to be studied. The New York Commission has organized a traveling lending library. Its circular says: "This is done in recognition of the extremely urgent need that the clergy and church workers should know more intimately the times in which we live. The Church can but fail to measure up to her present social obligations unless the clergy and laity acquaint themselves with the intricate and wide-reaching problems laid before her by modern civic, economic and industrial conditions." Beyond a doubt, the clergy do not read enough. In response to a circular letter sent out by one chairman, a Virginia rector replied: "I am not interested in civics or politics. I do not even vote." Such an attitude is passing, but it reflects an indifference all too prevalent. The Atlanta Commission reports that it is hampered by lack of interest on the part of diocesan clergy. Probably other commissions might say the same, if they would. The Delaware Commission reports that it is hampered by lack of support from the Diocesan Convention. The clergy and the laity seem not to be aware of what a tremendous issue confronts the Church in this organization for Social Service. This fact is evident from the response of the clergy to circulars or questionaires sent out by some commissions. The executive secretary of the New York Commission wrote

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to twenty personal acquaintances, requesting from them an expression of interest in the work the commission was attempting. He received replies from two! Two hundred and twenty-two circulars regarding Labor Sunday were sent out. Only eighty replies were received, of which sixty-nine were favorable.

This is the experience of all those who have attempted to get into touch with the clergy, and to obtain information by means of reports, etc. According to the secretary of the Joint Commission, more of the clergy are now responding promptly and interestedly. This is good, so far as it goes, but Social Service agencies in the Church will be efficient only when all the clergy are ready and careful in their co-operation with the Diocesan or the Joint Commissions. The sore spot in our ecclesiastical polity system is touched when one asks as to the relation of any of the general Church organizations or diocesan organizations to the individual parishes. Parishes are very proud of being part of the Catholic Church until they are asked to do something with the Church, for the Church, as distinct from the parish. Then the parish becomes a little imperium in imperio, exceedingly zealous for its own prerogatives. Consequently, the Diocesan Commissions, under the head, "Relation to Parishes," report: None; none officially, indirect, have offered suggestions and material; have sent out questionnaire; no systematic relation, and so on. Only three of those which reported have mentioned any attempt to organize subsidiary committees in the parishes. At present the initiative must come entirely from the parish. The commission, though it may want to, though it may have the means at hand, and though it may have the expert ability, has no means of presenting its purpose or plan to a parish except the parish has invited it. The commission can offer material for Social Service work, or can suggest or recommend by use of the mails, but the parish does as it pleases—or, more likely, as its rector pleases. The Joint Commission has suggested four ways to get the parishes and clergy interested and engaged in Social Service work: (1) Make each rector or minister in charge an auxiliary member of the commission; (2) appoint sub-committees not confined to the personnel of the commission; (3) organize special Social Service committees in the archdeaconries of the diocese; (4) organize parish agencies to co-operate in their own field with the commission.

One phase of Social Service work deserves special emphasis. That is the co-operation of Church organizations with other agencies, secular or denominational. We can accomplish almost nothing alone. We must work in closest harmony with these other agencies. All the Social Service agencies within the Church realize this. The California Commission has published a directory of Social Service agencies in the diocese, so that people may know where to turn in case of need. The Southern Ohio report lays emphasis upon the fact that social work is unsectarian, and that when an efficient medium for work is already on the field, it would be wasteful, as it would be unwise, to duplicate such work by starting a new organization within the Church. The circular of the Joint Commission is very emphatic in its statement that "the agencies of no one communion can hope for ultimate success in the work of social betterment unless they co-operate with agencies of other communions, and with other forces of whatever name that are intent on advancing the general social welfare." "The diocesan commission, then, while not neglecting other functions, should welcome every opportunity to co-operate with social and State agencies in the larger effort without which local effort must become parochial in the narrow sense." Such is the attitude of those who are engaged in forms of social activity. It is not, however, the attitude of many of the clergy and laity. For instance, at the Convention of the Brotherhood of St. Andrew, Mr. English, of Pittsburg, led a conference on the relation of the Brotherhood of St. Andrew to Social Service agencies. The conference was held in an out-of-the-way room, and was attended by not over forty persons, since it divided the time with two other conferences. The incident speaks volumes of the attitude which this Church often manifests to such concerns. Sometimes one feels inclined to conclude that this Church insists upon being all or nothing. When we shall have lost our life, for the sake of the service of Jesus Christ, shall we not find it to a richer and more useful destiny? When we shall have entered into this close relationship with other agencies for the service of society, when we shall have spent our energy in co-operation with other Christian bodies er secular agencies in making this world more nearly representative of the Kingdom of God, when we have done these things, what may not happen for the cause of Christian Unity? This, I believe, is the real substantial basis for Christian Unity—Social Service. Bring together all Christian bodies working for social welfare, put them shoulder to shoulder, fighting for the cause of Christ in society, and they are bound to exert an influence which will break down the academic, unnatural barriers which divide the Church of Christ. Some of our commissions are approximating this relationship. California reports that it is represented in the Associated Charities. Connecticut reports co-operation with the Federal Council of Churches, Tenement House Commission, Excise League, etc. Los Angeles is represented in the conference of social workers in Los Angeles, as is Milwaukee in Milwaukee. All the other commissions which refer to this matter speak merely of "so-operation," "friendly interest," etc. The relationship must be more than this. We must realize and acknowledge that other agencies have done better work, have accomplished more vital results, than we, and we must display a spirit of willingness to learn from them as well as to work with them. We may well be taught by the Presbyterian Church, which has so notably employed the ability of the Rev. Chas. Stelzle to establish harmonious relations with labor unions, and of the Rev. Warren H. Wilson in making surveys of rural districts. These reports are excellent, careful, authoritative, and nothing to be compared with them has been issued by our Church. It is impossible to over-emphasize this necessity for intimate relationship or secular, and to me it seems the most feasible, most promising direction from which to expect a vital, coherent Church Unity.

There is no reason why this subject of Social Service should be the secondary, accidental consideration of the councils of the Church. Rather there is every reason why it should be a primary consideration, on a par with Religious Education and Missions. These three topics, or issues, or functions, are vitally related. Religious Education is to have its practical outcome, if it be really Christian, in some form of Social Service. Impression must result in expression. Social Service has been recognized for over a century as an essential aspect of missionary activity. If there is to be any sense of mission among the members of the Church, we now realize that it will exist and will be potent only when it is based upon information, knowledge. The Church cannot dispense with any one of these elements, nor can it afford to emphasize any one at the expense of the others. Each department holds its Missionary Council, but certainly it is not intended that the deliberations of that body are to be confined to matters technically included under the head of Missions. The Eighth Department has shown that it does not think so. In reality, Religious Education and Social Service are essential phases of the Mission of the Church. It is a reduplication which results in waste to organize separate departmental Boards of Religious Education. They ought to be an integral part of the Department Council, made so by act of the General Convention. The same ought to be true of the Social Service organizations. We cannot hope for a national policy or a national program of Social Service until this is so. Some step ought to be taken to bring this matter to the attention of the General Convention, so that these phases of the activity of the Church, which cannot reasonably be separated in practice or in theory, may be co-ordinated and interrelated in the organization of the Department Council.

The four sermons which had the greatest influence on the life of Theodore Roosevelt were all delivered by priests of the Church, according to a statement made by him while he lay wounded in Mercy Hospital recently. The latest of the four was by the Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco.

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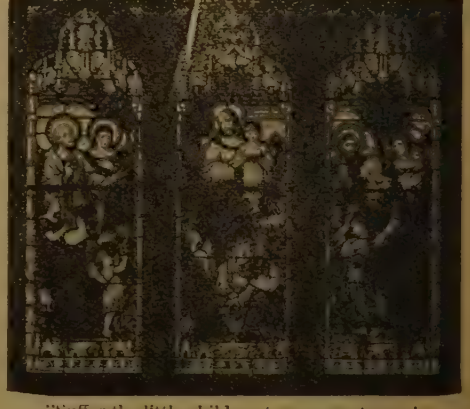

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Literature of the Day

The Epistle of St. Paul to the Thessalonians. James E. Frame. Chas. Scribner's Sons. $2.50 net. International Critical Commentary.

These letters do not, for some reason or other, occupy so large a place in the popular estimate of Pauline literature as their content unquestionably entitles them to. They are but short, yet all through them glows and burns the eager enthusiastic apostle consumed with unceasing anxiety for the souls he had won. The author's style is not of the brief boiled-down sort most commentators seem to consider absolutely essential, but is of the kind that invests driest details with interest. The following short extract may serve as proof of this:

"Paul's appeal to the Gentiles succeeded. In spite of much opposition, he spoke courageously as God inspired him (I, 22), not in words only, but in power in the Holy Spirit, and in much conviction (I, 15); and the contagious power of the same Spirit infected the listeners, leading them to welcome the word which they heard as a message not human but divine, as a power of God operating in the hearts of believers (I, 16 ff., 2-13 ff.), creating within them a religious life spontaneous and intense, and prompting the expression of the same in those spiritual phenomena (I, 5:21-22) that appear to be the characteristic effect of Paul's gospel of the newness of life in Christ Jesus."

The linguistic part of the Commentary leaves nothing to be desired.

The Doctrine of the Person of Jesus Christ. H. E. Mackintosh, D. D. International Theological Library. Chas. Scribner's Sons, New York. $2.50.

There is beyond question a weltering, seething, fermenting mass of opinion, crudely thought out, consequently vague, yet insistent in proportion to its shapelessness, adverse to the Christian religion, and to any attribution of more than the merest humanity to Jesus Christ. Yet that this is so, is one of the subsidiary witnesses to the very truth it cries out against. For, if He were a mere man and nothing else, the last ashes of controversy would long ago have died out. The centuries do not go on arguing about unrealities. Dr. Mackintosh has written an extremely elaborate book on the thoroughly conservative side. Other notoriously able books have been written again and again on the same subject. But every generation almost opens out new points of attack and so there seems to be always occasion for new methods of defense and fresh defenders. Dr. Mackintosh has gone into the whole subject in a very exhaustive fashion and in a way peculiarly his own. His book is in fact a restatement of the subject from the first conceptions of Jesus to the latest theories. No phase of it seems to have been left out and hardly any contribution to the subject remains unnoticed, either in German or English. It is a very unusual book, both as regards thoroughness and interest. We have to regret that the space at our disposal prevented adequate dealing with it.

In Ways of Prayer. Rev. D. Proctor, Longmans. 50 cents.

These small, but invaluable, pages of ghostly counsel and help are the product of what a very recent writer terms the "Priest's laboratory of spiritual devotion." In other words, they are based on the actual experience of a Parish Priest consumed with eager desire for the promotion of the inner life in the souls of his people. He recognizes that prayer is the root from which everything must grow, especially a continuously developing "union with our living Lord," the effort to realize the Pauline conviction, "It is no more I that live, but Christ that liveth in me." The surprising thing is that this truth has no place in the minds of a large body of church-going people. Their idea of prayer gets no further than a matter of obligation, the way of obtaining something from God, of avoiding or minimizing trouble, but very little of the enthusiasm of love that longs after Jesus as the heart longeth after the water brooks. Mr. Proctor's book is full of the downright practical suggestions nine out of ten have never thought of, and would probably scoff at if they did, but which nevertheless are essential. Such as the way of practicing intercessory prayer. Also that it will very often recover what seems the lost power of prayer, and the more we practice it the more we shall "get out of the way of cleverly planning and arranging things for others. Be more content to accept God's guidance." One step enough for me. There should be shaping and fixing of intention also. Not a mere saying of whatever comes into the head, but a definitive shaping of petitions based on daily review of life, and daily effort after the highest. But we refer to the book itself as a wholesome everyday, sane guide for everyone, without exception, who is anxious to deepen the spiritual life, and therefore seeks for every help to that end. One word more, if people would use the Psalms more than they do, as prayers—use them in their own private devotions, they would be amazed at the help to be got out of them. The intensely human interweavings of rudimentary civilization bring the passionate longings after God and trust in Him closer home, as if the expression of our own hopes and doubts and fears.

The Deciding Voice of the Monument in Biblical Criticism. M. G. Kyle, D.D. Bibliotheca Sacra Company, Oberlin, Ohio.

The author is "Lecturer on Biblical Archæology, Zenia Theological Seminary," and is evidently not of those who are inclined to accept the conclusions of modern criticism, even when backed up by what seems clear evidence. But Mr. Kyle, in his zeal for conservatism, does not seem disposed to make any concessions to recent research or to accept any conclusions based upon it. We do not know anything about Mr. Kyle's standing as a scholar, beyond the internal evidence afforded by this book. Still it can hardly entitle him to dismiss in such terms as these, "popular writers on the modern criticism of the Pentateuch, such as Professor George Adam Smith and Dr. Driver." It is quite clear that Mr. Kyle misconceives the critical standpoint of these men, who are recognized authorities, even if the term "popular," as he applies it, would be more indicative of his own standing than of theirs.

The Heroine in Bronze. J. Lane Allen. MacMillans. $1.25 net.

Remarkably pleasant things have been said about Mr. Allen's books, and not by "irresponsible reviewers" either, but by critics quite competent to judge. The present writer has to thank him for many delightful hours, but for some reason the charm has not worked with "The Heroine in Bronze." In the first place, the title does not seem quite so felicitously indicative of the chief personage as is usual with Mr. Allen, still it seems a part of the veil of mystery he has chosen to weave around the nebulous entities he has called into being, but who never seem to arrive at a sharply defined individualism. There is a feeling that one would like to know a little more of the things that matter and a dominant consciousness that great gain would result if much of the burden of meticulous description and labored analysis of action would be got rid of. Most readers like to be credited with brains enough to detect the causal antecedents of actions whose genesis is not so absolutely clear as the summing up of two and two. Nor does the style seem to be possessed of the former unlabored clarity which marked it off from the works that are "the best sellers" by the inevitable note of distinction only the few attain to. And yet one is again insensibly reminded of Pater at his best, only it's the little less and the miles away.

The Holy Spirit in the Ancient Church. Canon Swete, D.D. Regius Professor of Divinity, Cambridge. MacMillan. $2.80 net.

Three years ago Canon Swete put forth "The Holy Spirit in the New Testament, a Study of Primitive Christian Teaching," which we had the pleasure of noticing and have since reread with great interest. In a way linked with it—"The

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Ascended Christ, a Study in the Earliest Christian Teaching." Both were small books, but great in value. Now comes this: "A Study of Christian Teaching in the Age of the Fathers," a much larger, more elaborate work. The author says he has in view "chiefly those readers of the first book who may wish to pursue the subject into post-apostolic times, but for various reasons are unable to examine the original documents for themselves." For this book "I have read again all the more important Greek and Latin patristic authorities of the first five centuries, a few of the sixth, seventh and eighth, and have sought to form my impressions afresh." And he closes his preface with the pathetic "Vale—Nearly forty years have passed since the Press (University) printed my first book upon this subject, and I am thankful to entrust to the same careful hands that which in all probability will be my last."

In a foreword, he points out the loss of both literary and spiritual power in the transition from the New Testament to the post-canonical writers. No immediate change in form, but the note of authority is silent. "The spiritual giants of the apostolic age were succeeded by men of lower stature and poorer capacity." As to pursuing the doctrine of the Holy Spirit into a period wanting the authority and the creative power of the apostolic age, he states "that no Christian doctrine can be rightly understood without some knowledge of the history of Christian thought."

The book is the record of the growing definition of the truth about the Holy Spirit in the period it covers. No additions to the original deposit, but a gradual clearing up of disputed points and a setting of the whole in a clearer light. And for this, our own age, the author says: "It is possible that modern life, as it escapes from the control of a crude materialism, may be led to seek the solution of its perplexities in the Christian doctrine of a Divine Spirit working in the world and in man, and that the Christian doctrine may gain by contact with modern thought, as in the early centuries it gained by contact with Greek philosophy. But it is imperative that any reconstruction or development that may be attempted by the theologians of our own time be made in full view of the long history that lies behind the existing forms of belief and not least of that portion of the history under review." Herein then resides the value of the book, or rather one side of its value—a guide for the present in the experience of the past. But it must go without saying that its value is not limited to this, for it is clearly a most important contribution to the history of Christian doctrine and to the teaching of the Fathers with regard to the Holy Spirit. And it is vastly heartening to hear a calm, scholarly voice repeating the traditions of a past when learning and religious teaching had not been divorced, and new theologies had not arisen out of blatant ignorance and a conceit rooted and grounded in the conviction of an infallibility barred by no such petty limitations as cripple the Papal exercise of that gift.

The Johannine Epistles. Rev. A. E. Brooke, B. D. Kings College, Cambridge. Chas. Scribner's Sons. $2.50 net.

For the larger part of one's clerical life Westcott's expositions and the writings of St. John, barring the Apocalypse, have been so linked together that it seems to require rather a wrench to turn to any other, however good and scholarly. But new men, new methods, and the voices of the present seem to call, not for recasting perhaps of the eternal truths, but for new ways of putting them, readjusting them, as the phrase goes, to the exigencies of modern demands. Besides, the very strain of mysticism in Westcott that drew such a host of disciples after him, does not seem to touch the sympathies of the present generation.

Mr. Brooks is well known as a great scholar, particularly in connection with the Septuagint. His aim is not to fit the writings of St. John into definitive periods, or to determine questions of authorship, either of the whole or of parts. "A more modest but equally difficult task has been attempted, of determining in the light of our knowledge of Christian life and thought at the beginning of the second century, what the writer seems to have intended his readers to understand by the words which he addresses to them. The question of authorship has been deliberately avoided." The writer teaches and discusses only that his readers "may believe and believing have life." These are the words of Dr. Brooke in his preface, and he seems to have stuck to his purpose throughout. But only constant use of a commentary over a considerable term can really determine its practical value.

Manual of Early Theological History to 476 A. D. Chas. L. Wells, Ph.D. Sewanee Theological Library. University of the South. $1.50 net.

As a manual this volume leaves little to be desired, but it does seem rather a pity, the present day craze for "manuals"—condensed histories—epochs boiled down to the extreme of dessication; theology treated in the sane way, till hardly anything is left but extremely dry bones. Dr. Wells has done his work extremely well, that goes without saying, but one ventures to question the absolute need for it. Surely it is better for a student of Church history, or for anyone who really wishes to know the causes, motives, as well as the bare facts, to spend time and labor at the feet of a recognized authority gifted with the rare faculty of historical insight and deduction and a sedulous investigator of original sources. Another thing: Lists of books referring to the subjects are useful, but such lists are often too large and therefore apt to be more confusing than helpful. Divinity students especially, one would think, should be stringently limited to very few books, indeed during their student period, instead of brousing at large over-wide felds.

SELF-SACRIFICING WORK AMONG THE INDIANS.

The Fighth Missionary Department has at present two clergymen and their wives living among the Indians and working for them and with them, in an effort to better their conditions and minister to the salvation of their souls. Little is realized by the ordinary Churchman of the sacrifice which this service for the Master entails. Those of us who on Sunday pass by the open doors of a half dozen churches as we ride out pleasure seeking in our automobiles, can scarce understand the motives, the earnestness, the self-denial which prompts Indians who have little of this world's goods to pay 25 cents each to be ferried across the Klamath River that they may listen to the words of life eternal in a rude hut crowded to suffocation. Surely it is worth while to be the shepherd of such a flock.

In the Diocese of Sacramento the Rev. John E. Shea and his wife are laboring, and we had a short article about them in a recent number. At Ross Fork, Idaho, the Rev. Sidney W. Creasy and Mrs. Creasy are at work. The following interesting letter was received from Mr. Shea and we think it too good to keep hidden:

"Through the Secretary of our Board of Missions you have already received an intimation of the work that is being done among the Indians here; and no doubt you will be pleased to learn of our further progress. Our experience from the very first has been so different from what we anticipated that we are naturally very much encouraged. After our first two or three services not a Sunday has passed without our having several of the Indians and half-breeds offer themselves for baptism. Up to the present time the number of baptized is 57, most of them adults. The largest number at one time was 14. Last Sunday (September 29th) there were six, and the Sunday before a woman came five miles, bringing her two children, a girl of twelve years and a baby of nine months, the latter being carried on her back, in order that all might receive the Sacrament of regeneration. Here, certainly, is a manifestation of great faith, and so little to be expected on the part of a simple, untutored Indian. Some of those who attend the services regularly come as far as six miles, and then pay 25 cents to be ferried across the river.

What is the secret, it may be asked, of their splendid devotion? Certainly it is not due to any attractiveness of our service. We meet in a very rough-looking room that is often crowded almost to suffocation. The seats for the most part are the boxes that our household goods came in. The singing is pretty much of a solo character, conducted by Mrs. Shea, except when we have "Onward Christian Soldiers" and "Jesus, Lover of My Soul." These are the Indians' favorites, and are sung with a great deal of spirit by all. If we only had an organ! Not a large one, because we couldn't get it in here, and it would take up too much of our valuable room; but just a small one, the kind that collapses, which can be bought for $25 in the city, and the freight on which would be only $10 more—only $35 to give music and joy to the Indians! And yet we cannot have it. Well, some day, by the grace of God, they'll sit in the courts of heaven and hear the angels sing."

The Rev. Willis H. Stone, rector of Christ Church, Seattle, writes us regarding the work of Mr. and Mrs. Creasy, and we are in hopes of being able to have a fuller account from them later. Mr. Stone says:

"May I take the liberty of calling your attention to the work being done by the Rev. Sidney W. Creasy, Ross Fork, Idaho? The Rev. Mr. Creasy and his wife are doing practical work among the Indians at that reservation. He is training them to be self-supporting citizens, going with them into the fields and working with them; teaching them for a few hours each day in his home, and holding services and caring for their souls. Mrs. Creasy has the girls with her, instructing their minds and teaching them household duties.

"I had the pleasure of meeting both Mr. Creasy and his wife this summer, and was astounded at the work they were doing. They are not people that boldly proclaim of their work—rather, they are extremely modest and unassuming. But their simple manifestation of their great faith, and their modest reference to their work so struck me that I wished the Church, particularly in the Northwest, might know more of it. It is the kind of quiet, practical work, faithfully performed, that will count for so much in the next ten or fifteen years in the lives of those Indian boys and girls."

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Correspondence

December 10, 1912.

Editor of THE PACIFIC CHURCHMAN.

Dear Sir: I am directed by the Rev. William T. Manning, D.D., chairman of the Executive Committee of the Commission on a World Conference on Faith and Order, to ask your space to repeat the request which has been already made once or twice by the commission, for the regular and frequent prayers of the Church for the guidance of the commission in its difficult undertaking, and for the unity of the flock of Christ, and especially for such prayers at the Holy Communion on the first Sunday in each month.

The commission has printed a card containing three prayers for use which, with the other publications by the commission, may be had free on request to me.

Yours sincerely,

ROBERT H. GARDINER.

Editor Pacific Churchman:

The members of the Commission of the House of Bishops to promote co-operation with the authorities of the Orthodox Eastern Churches in this country venture to bring before you the enclosed appeal of the American Greek Red Cross Committee. Greece has never forgotten the sympathy shown by the United States in her long struggle for independence and the help and backing given to her by us at different times. The friendship of the Anglican Communion is understood, and there is a warm appreciation of the attitude towards the Greek Church by the American Episcopal Church, as it has been shown, for example, in the ministry of Bishop Southwate in Turkey, or in the schools for Greek girls maintained by us for many years in Athens.

In Church and State, Greeks feel that we American Episcopalians are peculiarly their friends, and it is especially fitting that we should make an effort to aid the Greek Red Cross Committee in the charitable work of caring for the sick and wounded. The members of the Committee are known to us personally, or by reputation, and all contributions sent to them or to any of us will reach those in need at the earliest possible moment. May we ask you to bring this matter to the attention of your readers?

FREDERICK JOSEPH KINSMAN,
Bishop of Delaware.
EDWARD MELVILE PARKER,
Bishop Coadjutor of New Hampshire.
JAMES HENRY DARLINGTON,
Bishop of Harrisburg.

THE MISSIONARY BISHOP. HAS HE TOO MUCH LICENSE?

Dominic, PACIFIC CHURCHMAN.

Reverend and dear Brother: In your "Tempora et Mores" for August you referred to my paper at the United Clericus as "a broadside against the Bishops—on the ground that they cost too much."

Apparently you were not at that meeting, as my paper was along rather different lines, although an anonymous notice of it in the *New York Churchman* would naturally have given that impression.

I am much in favor of some sort of provincial system by which the idiocyncrasies of some Bishops can be checked, especially in the so-called "missionary" districts.

Under our present system the House of Bishops, meeting behind closed doors, selects some man and gives him practically unlimited ecclesiastical powers without supervision or accountability, while the clergy and people of the district are disfranchised.

Such a system is not in line with American ideas and appears to be one cause of our beloved Church being so backward in some parts of the country.

A system more in line with historic precedent by which the local Bishop is under the jurisdiction of a Primate would do much to check the conditions which have resulted from our present method.

The "broadside" referred to was merely a simple statement of facts—it is the existence of such facts that makes the need of some sort of change seem most appropriate.

While the Episcopate is of divine origin, the particular form which our Church has adopted for over one-third of the United States proper is purely a local arrangement never applied elsewhere.

The reference to the cost was incidental, but it would seem that somehow something is wrong when we have seven Bishops over ten thousand communicants who cost the Board twenty-three thousand, while all the clergy and deaconesses for those communicants only cost the Board thirty-two thousand. The reference was to the missionary districts in the United States proper of the Eighth Department.

This Western country is being rapidly settled and developed, and the Church is needed for the people. Our present method is to continue to cut up the States into "Missionary" districts and to increase the number of Bishops at the expense of other workers. The Board gives largely to all the outside districts, but to those in the home field the appropriation is but about what the Bishop gets. In this particular field where I live the Board appropriates $3,300 for the Bishop and only $1,900 for all the other clergy put together, consequently our missions are without clergy and the new towns are getting every variety of ecclesiastical organization except the Church.

If the local Bishops were under a primate, some intelligent system might be worked out, but the present method of turning a man loose in a field with Episcopal orders and accountability to no one has resulted in the conditions which I mentioned in my address.

The "Episcopal" method, apart from its divine origin, is the best, because it gives a supervision over the workers; but our present method of missionary work in the home field centers all ecclesiastical power in the hands of one man and then exempts him from all supervision.

Some form of the provincial system would be apt to result in much more effective work and an advancement of the Church.

Very fraternally yours,

J. NEILSON BARRY.

THE TENNANT HOME.

To the Editor of THE PACIFIC CHURCHMAN:

In your September issue the Rev. W. M. Bours wrote of the Tennant Memorial Home at Pacific Grove, and, having spent over two weeks there last summer, I also desire to commend it to the fostering care of Church people throughout the Diocese. There are some *needs* at the Home, the supply of which will add to the comfort of its guests and facilitate the economical administration of the Trust. Among the needs noted by the writer are:

1. A large *portiere* to protect the guests in the large sitting room on the first floor from the draughts through the open stairway.
2. A good strong working and carriage *horse* to do the necessary farm work and hauling of wood and supplies and also to take the guests to Church (at present distance prevents most of the old people from attending service), on occasional drives, and to and from the railroad station.
3. A light *carry-all* or suitable conveyance.
4. A good *cow*, and
5. More *Endowment*, or annual or monthly subscriptions, that more help may be given to the manager in working the 17 acres belonging to the Home and adequate help employed in the household.

Communications concerning these needs may be made to the Rev. Hamilton Lee, Haywards, Cal.

Trusting that some of your readers may supply these pressing needs, I am

Yours very truly,

FRANK H. CHURCH.

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